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THE STARS ARE NEUTRAL

IN a popular address we do not expect the same exact terminology which is required in a scientific treatise, yet terms must be used in such a manner that they will evoke a concept with a well-defined meaning in the mind of the hearer or reader. Unfortunately, this rule is often violated by men of science when they speak on topics foreign to the fields of knowledge in which they excel and enjoy well earned authority. Especially is this true when they undertake to enter into the domain of ethics and religion, studies which have elaborated a terminology from which it is not safe to depart if confusion is to be avoided.

Two concepts have suffered more than others from this abuse: God and religion. Once these terms had a connotation on which all agreed; what they signify on the lips of a modern speaker is always a matter of uncertain conjecture. Hence, when these terms are used in our days they can hardly ever be taken at their face value and in the traditional acceptation; we must not allow ourselves to be deceived by the sound but use the greatest caution in order to ascertain what the writer or speaker really has in mind. At that it will be difficult enough to pin the words as employed by modern philosophers down to any definite meaning.

This applies to an address delivered by Dr. R. A. Millikan before the War Congress of American Industry.¹⁾ It is quite in keeping with the modern trend that most of the terms on which the force of the argument depends are left to hang in the air. Not even an adequate definition of science is given, though we assume that empirical science is meant. If this is correct, it may be admitted that science cannot be held responsible for war as the author claims; on the other hand, however, science thus understood can give no guidance to human conduct. It has nothing to say about the proper orientation of life. It is neutral and can be enlisted in the service of good as well as evil. As a matter of fact, Dr. Milli-

kan has said that much on another occasion when he wrote: "It is absolutely impossible for us to get along without the aid of certain people who can be trusted to speak with authority on the vitally important question of human ends. The scientist provides us with extensive enough information regarding what is, but unless we have those among us who tell us what makes for, and what does not make for, our more fundamental well-being we are lost."²⁾

Science sets up no standards of conduct, furnishes no criteria of right and wrong and affords no principles on the basis of which ultimate values could be determined. Thus Sir Bertram C. A. Windle writes: "Nature has no moral lesson to teach us. No one has ever suggested that we should go to Nature to learn to be humble, kindly, unselfish, tolerant, and Christian, in our dealings with others; and for this excellent reason, that none of these things can be learned from Nature. Science is neither moral nor immoral, but non-moral; and, as we have seen a thousand times in this present war, its kindest gifts to man can be used, and are used, for his cruel destruction."³⁾

If viewed in this perspective, the definition of religion which the author endorses and which he takes from A. N. Whitehead, reveals its utter inadequacy. This definition reads: "Religion is world loyalty." To get any sense out of this phrase we must find out what the term world covers. If the visible universe is meant, the world would be identical with what in the preceding paragraph has been called Nature. In that case, the world represents a system of forces and laws which operate with necessity. The world so considered is impersonal and without moral attributes. Loyalty holds between persons, and what loyalty toward an impersonal object could possibly be is hard to see. At all events, it certainly is not as the author would have it "the common element in all the great religions." Religion as commonly accepted involves a reference to God

¹⁾ Science, War and Human Progress. New York, Dec. 4, 1942.

²⁾ Evolution in Science and Religion.

³⁾ Science and Morals.

but it would indeed be hard to find a place for a personal God in the philosophical system of Whitehead.

The confusion grows as we follow the exposition of Dr. Millikan. Intellectually we cannot do much with this novel interpretation of religion; well, that need not trouble us for according to the author religion has nothing to do with reason. Explicitly he assures us: "But this attitude of world loyalty clearly has its seat in the emotions. It has nothing to do with knowledge." It would seem to the normal human being that we cannot bestow loyalty unless we know that it is deserved. If world loyalty is not the outcome of knowledge it is a blind loyalty which is both unworthy of a rational being and devoid of moral qualities. Anyhow, this world loyalty ultimately resolves itself into a vague feeling, somewhat after the manner in which Faust conceived of religion: "Gefühl ist Alles." It is to be feared that a sentiment of such nebulous character cannot be of much help in the great task of world reconstruction. It supplies neither powerful inspiration nor does it point out definite aims to be pursued. It does not rise above the level of Utilitarianism and can give us nothing higher to strive for than the utilitarian goal of the greatest happiness of the greatest number. Not only is it difficult to determine the precise nature of the larger good, the good of the whole, but the common interest may very easily be turned into an instrument of tyranny and oppression. How many crimes have been committed in the name of public welfare! The principle of public interest provides no safeguards for the protection of individual rights and personal freedom. The theory of the well-being of mankind as a whole is too much engrossed with the things of time and is prone to overlook the spiritual and eternal interests of man.

An illustration of the possibility of abuse inherent in the idea of the good of the whole (which is quite different from the concept of the common good) is furnished by the paper itself. Therein, namely, birth control is suggested as the only way of escape from what is called the Malthusian hell. This task of controlling the birth rate is put up to the country, which, of course, means the State, the government or the public authority. Accordingly, the State is to interfere in a matter belonging to the most intimate sphere of private life. To use a term that of late has come into vogue, births would have to be rationed by administrative measures. The size of the fami-

ly would be decreed by the official order of a bureau of population experts. Lest the reader think that this is an exaggeration we quote the pertinent passage; "Let me qualify that statement by saying that if a country persists in ignoring what we already know about the laws of life and creates for itself the Malthusian hell by refusing to control in any way its birth rate no other country can possibly help it." Now, if this is not of a piece with totalitarianism I would like to know what is. The suggestion contrasts startlingly with the claim of the Holy Father who demands living space for the family. Totalitarianism is a subtle and insidious thing, if you throw it out by the front door it slips in by the back door unless you exercise continual vigilance.

That brings us to the core of the whole question. The individual is paramount. The common good which the State must promote is not the good of the whole but the good of all. Man is not a means ordained to the good of the whole but a personal self destined to co-operate with other personal selves towards, and to share with them in, the common good. However, man's efforts are not entirely to be directed to bring about a state of temporal welfare either for himself or mankind here on earth. Above all man has a soul to save and so have all men. The salvation of the soul is the chief concern of Christ; in fact, it was for this end that He became man and to this purpose His whole life was devoted. The interests of the soul are of such transcendent value that they may never be subordinated to any other interest nor "to the larger good of my fellow-men." As a matter of fact, the sacrifice of spiritual interests can never benefit society and hence in no manner contribute to the common good. Whenever the State demands a surrender of this kind it does itself the greatest harm and prepares its own downfall.

Individual and social morality do not stand in opposition to each other. They constitute concentric circles. Social morality can never command what could not be sanctioned by individual morality. Christ has linked the two together in such a way that their intimate connection immediately becomes apparent. The commandment of the love of God and the neighbor embraces all the commandments, that is all morality, individual as well as social. Of many precepts it is impossible to say whether they belong to the one or the other. The reason for this lies in the fact that man is one, individual and social, but there is an overlapping and you cannot make a clean cut between

the two. The emphasis on the difference between the two is a clever device intended to separate the one from the other and to justify the specious theory of the different standards in private and social conduct. This "deplorable cleavage in conscience, this incoherence and discontinuity in Christian life" Pius XI has on various occasions lamented and severely condemned. The divided life, the practice of the double morality funda-

mentally is nothing less than a total absence of moral honesty. Honesty and justice are not two-faced. The hard judgment which the Holy Father pronounces on this all too common practice is well deserved: "Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church."⁴)

C. BRUEHL, Ph.D.

St. Charles Seminary
Overbrook, Pa.

THE ELITE IN DEMOCRACY

FUNDAMENTAL doctrines and opinions were emphasized at the various meetings of the Social Week held in St. Jean, Quebec, devoted to Democracy. One of these sessions holds a particular interest for serious minded men and women in our own country. It was devoted to "The Elite in Democracy" and was addressed by E. Montpetit, general secretary of the University of Montreal, and His Eminence, Cardinal Villeneuve, Archbishop of Quebec.

Professor Montpetit follows the opinions of the Frenchmen Carrel and Faguet (1847-1916), whereas Cardinal Villeneuve adheres closely in his remarks to the teachings of the Spaniard Balmes (1810-48) and St. Augustine.

Excerpts from Professor Montpetit's address follow:

In America we French constitute the oldest racial group, and therefore an elite. It was we who discovered, evangelized and colonized vast regions; our epic is related in John Finlay's outstanding volume, "The French in the Heart of America." With the Puritans of the United States, the Pilgrims, who likewise founded a civilization on the shores of the Atlantic, we share that distinction. For it was around these two nuclei that American and Canadian life have crystallized. The fundamental character of the two nations is closely bound up with these origins, which are stabilizing forces. But in the United States one is more aware of this than in Canada. A few years ago a French speaker remarked to us in Montreal: "Your mass is an elite!" His opinion is warranted in view of the development of our ethnic group. The colonization of Canada was planned carefully. The first colonists, hand-picked by the French monarchy, were craftsmen sent to develop industries, to make a place for themselves, on the promise that they would re-

ceive a master-diploma if not actually a title of nobility.

Manual labor has undergone many changes in the ensuing centuries. At one time work was performed joyfully. Everyone in the shop sang. The pay was small, but a man could find security for himself and his generally numerous family. Today, on the other hand, man is no longer the master of his craft, he is the servant of his machine. The worker is now carried along and dominated by the machine, the robot. None the less, he develops new skill and a greater measure of adaptability. Such a group constitutes an elite of workers.

The professional man belongs automatically to an elite. The profession gives him a tradition, a discipline, the conscientiousness of a man attached to the performance of his task. But within the profession itself may be found an elite, at the extreme end or in the center of the group. In the professions there can be total elites—the aviators, for example. In the army, in public service, in the professions individuals frequently distinguish themselves, set the pace, sometimes even save the reputation of the entire group.

Now is there a hierarchy of trades and vocations? Are there callings of elite? Yes, vocations differ but none is a fool's vocation, for in the final analysis all human callings are equal in that they reflect the nobility of work. The honor of work well done equalizes all tasks in the quality of execution.

The partial elites mentioned constitute, together, the elite of a nation—the social elite. Carrel charges that the democratic principle weakens civilization by opposing the elite. Our technological environment is full of the germs of degeneracy. Science is not responsible for this condi-

⁴) *Divini Redemptoris*.

tion since it merely places its findings and miracles before men for their action. But above science there should be a morality that distinguishes right from wrong. Man has forgotten his resemblance to God and wallows in the materialism of his own creations, dazzled by his apparent success. Such conduct weakens the very principle of civilization which must rise above material standards. It is our duty to revive the spirit and the power of the will, to develop leaders and individuals of higher intellectual and moral caliber.

Of prime importance is it for a Democracy to make use of its elite. And that is the problem which I fear is insoluble, for a political reason.

In public life two camps have arisen which refuse to work with one another. On the one hand are the political groups with all their followers, and on the other are the so-called intellectuals, scholars, artists, writers, historians, teachers. The latter have at times refused even to interest themselves in public affairs. The politicians resent any collaboration with the intelligentsia, apparently from a motive of fear. Faguet in his book, "Necessary Prejudices," sets down his observations concerning his own country:

"The democracies progressively lower the standard of their parliamentary delegations and thereby of the officials of the State. Moreover, they strive to place the State in charge of all functions of government, so that everything becomes subject to that indefinitely lowered standard. Similarly, no public office is without its political ramifications so that the incompetent man, realizing his position, will substitute a political opinion (something within everyone's reach) for ability. Thus Democracy eliminates at the outset everything superior whether suggested by social instinct or by nature, *ut fiat aequalitas*."

We must break down these distinctions and re-establish collaboration between intelligence and politics. We must entrust to the entire nation, its elite as well as its masses, the care of its interests, the safeguarding of its rights and the development of its institutions. The alternative is slow death, toward which we have been drifting all too long, and the decay of our forces which no longer evidence the vibrancy of creative energy.

The Catholic Church supplies a lesson in civics, and it is regrettable we do not apply it as citizens to our conduct and our mode of organization. The Church demands her faithful have a knowledge of religious principles, Catholic morals, life and hierarchy. The people are trained in the

spirit of her discipline which never relaxes. What stability and resistance have not resulted!

The Church benefits from the application of the principle of heredity, but avoids its dangers. She recruits "by adoption," making use of all aptitudes but exhausting none. She is at once the best of aristocracies and democracies. She recruits from all classes, giving to those she adopts the heritage of a tradition, and through education the accumulation of aptitudes. Faguet concludes that "the Church is the most open aristocracy there is, and is at the same time the model of aristocracies. She is the democratic aristocracy par excellence." A democratic people that desires to remain strong and remain a nation, must find something analogous. A Democracy must build up its own aristocracy or, I believe, it is in danger of perishing.

* * *

In the concluding address of the evening Cardinal Villeneuve spoke in part as follows:

The necessity of an elite in a Democracy is founded in the necessity of the exercise of moral and civic virtues by a people wishing to maintain its Democracy. For the same reason religion, the fount of conscience and source of justice and self-devotion to the common good, is essential to the efficacy of the democratic regime in a nation. We re-read with interest the observations made by Balme a hundred years ago:

"The Church does not oppose the legitimate development of any form of government; she has taken all governments under her protection. They calumniate her who pretend she is the natural enemy of popular institutions. But the future will not contradict one lesson of history, that man will be worthy of liberty in the same degree that he is religious and moral. He will need less restraint from without the stronger is his conscience. An irreligious and immoral people cannot be without someone to regulate their affairs. They constantly abuse their rights and hence deserve to be deprived of them."

That is why some people are asking themselves, in our existing democracies, whether totalitarianism and dictatorship have only disadvantages. Certain it is that in every case it was the abuse of Democracy, chiefly in the distribution of wealth, which has turned the hopes of certain nations elsewhere and impelled them to accept some form of dictatorship at least on a temporary, experimental basis.

Experience has amply shown that the modern dictatorships, lacking religion, end in the great-

est excesses. But so many excesses have manifested themselves in the democratic nations that in order to assure victory in the present war, governments have undertaken by limitations and autocratic decrees to check to an extent the freedom of passion and the instances of crass individualism. These dictatorial actions have been generally accepted because the abuses they seek to correct are very real. But the hope is being voiced with greater frequency in England, in the United States, in Canada and elsewhere that the Democracy of tomorrow will be more respectful of a nation's beneficent institutions and will be fairer to all, the weak, the workers, as well as the rich and the powerful. In other words, we demand a Democracy more faithful to its nature, in which virtue and liberty shall be found in the conduct of a people as well as in the constitution of their country. This means simply that Democracy should be permeated to a greater extent with morality and religion. This much the Church exacts of every political system, because without religion no political system will serve to protect against injustice and malice.

St. Augustine was possessed of a remarkable insight into such truths. With consummate tact he explains the conditions necessary for each form of government, showing that a good government is good so long as the people have a conscience and sound morality. But when the people become corrupt, they need either an aristocratic government or a pure monarchy.

"When people are serious minded and temperate, when they have such a regard for the common good that they prefer it to their own advantage, then it is proper to permit them to choose their own magistrates for the administration of their republic. But when such people become so corrupted that the citizens value the common good less than their own, when they sell their votes, or when, perverted by ambitious men, they deliver the government of the republic into the hands of wicked men, of criminals, then it is proper for a righteous man, provided he has the requisite power, to take away from the people the right to apportion the various offices so as to center the right in the hands of a few men of good will, or even in the hands of one" (*De Libro Arbitrio*, Ch. 6).

Much indeed is contained in these few words of St. Augustine. Monarchy, aristocracy, democracy are all legitimate and proper. What must be taken into account in deciding their legitimacy? The circumstances of the people to whom the form of government is to be fitted. And can what was at one time good become bad? Certainly, for all human things change.

These reflections, so sound and simple, should restrain us from accepting any political form too enthusiastically. The teaching of St. Augustine makes one point abundantly clear, that democratic government requires much virtue and self-denial. The words of the great teacher should be pondered by those who, in some countries, try to establish political liberty on the ruins of every faith.

How do you expect people to exercise extensive rights if you render them incapable of doing so by confusing their ideas and corrupting their morals? You may contend that by means of elections reason and justice are implanted in the representative bodies. Why then do you seek to root out that reason and justice from the very heart of society which is supposed to nourish them? You sow a wind and you shall reap a whirlwind.

Do not say that we condemn the modern world, but rather that the modern world proceeds in spite of us. We do not reject in any way whatever good it may contain but we must reject its perversions. Yes, the modern world rolls on, but no one knows whither. One thing, however, is certain to the Catholic: a good society cannot be organized with immoral men. Where religion is lacking, morality has no foundation.

The Church bears no grudge against Democracy, but she is determined to preach to Democracy the same as to any other form of government. She preaches justice, morality and religion to all the people, because more or less directly the people do the governing. She preaches to the men in public office and she desires an elite and social organizations to combat the danger of crass individualism and electoral profiteering. This is the lesson we should learn today: improve the people, through the action of their elite, guard their faith, keep them true to their traditional, civic heritage.

Public authority exists for the welfare of those whom it governs; and although its proximate end is to lead men to the prosperity found in this life, yet in so doing, it ought not to diminish, but rather

to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists which never can be attained if religion be disregarded.

LEO XIII

ADVANCING IN INDIA

IT is no exaggeration to say that one of India's most valuable assets is its population. Except for China no country has a population even comparable to this vast subcontinent's total of more than 400,000,000. In area about two-thirds the size of the United States, India's inhabitants are almost three times as numerous. Because of this great body of manpower, not to speak of the immense material resources and the great amount of arable land, India may correctly be called the brightest jewel in the British commonwealth of nations.

Of special interest is it to note that while India is thirteen times as large as England, the two countries cannot be compared on a proportional population strength. The number of people in England has dwindled, partly as a result of the country's policy of colonizing far-off lands. Such migrations are relatively rare in India as the people live on their native soil.

Many factors are responsible for the increase of some fifty million people in the ten-year period ending in 1941. Outstanding is the comparative freedom in the country from any serious epidemics during this time. Likewise significant in the list of reasons for the favorable balance of births over deaths is the food supply; more and better food is now available for India's masses. Moreover, the Government has taken great pains to increase the efficiency of the public health department. A widespread health and hygiene campaign has been conducted and numerous sanitary inspectors have been assigned to promote better habits of living among the people. In consequence, epidemics of cholera, the plague and small pox not only occur less frequently than formerly but are far less devastating in their effects. Time was when these diseases were gravely feared because there was almost no hope of recovery from them. But thanks to the efforts of the medical departments the people now have some facilities in their efforts to overcome these dread infectious diseases. Hospitals and dispensaries, especially in rural areas, are a great boon to the masses from a preventive as well as a curative standpoint. Maternal and infant mortality, to cite an instance, has been greatly reduced following the erection of maternity hospitals. Such institutions, as also the child welfare centers, conducted by both public and private groups, place their facilities within the

reach of the many. Such was not the case in the past.

But despite the appreciable improvement in public health it should be noted that still greater attention must needs be given to the manner of reaching the people in all of the Indian villages, which number about 700,000. Because of the lack of medical services in certain areas some people, especially in the rural sections, will at times consult the local "quack" doctors. Again and again the attention of the Government and responsible private agencies has been called to the great need of reducing the preventable death rate and of maintaining the steady increase in India's population.

In addition to the marked progress in the field of medicine, advances have also been made in agriculture, veterinary care, and irrigation—all factors contributing to the progressive increase in India's numerical strength. Until recent years little was attempted in these spheres of activity. Prompted by the Government of India an extensive study of the agricultural problem was undertaken. As a result the nation's food has improved from the standpoint of both quality and quantity. It can readily be seen how this factor contributes to the increase in the population of this immense land. Similarly, the construction of new tanks and dams, and the repairing of those already available, have made it possible to irrigate large areas, benefiting thereby particularly the ryots in the villages.

Considering that the productivity of the Indian soil is unrivaled, the attitude adopted by certain of the country's so-called scientists and economists is astonishing. The growing population apparently offers a dilemma for them. They view the growth with alarm, as something to be checked if the masses are to escape starvation. And in order to do this they frequently advocate the use of contraceptives and the establishment of birth control clinics. These are the only remedies they can suggest for a problem that to them is something horrible. Other suggestions of a like character are the sterilization of the unfit and the defective, and delayed marriages.

To promote their creed of iniquity, their "new" morality, these false enthusiasts carry on vigorous campaigns both in the press and from the platform. Unfortunately, some of the Europeans living in India, particularly women, have urged

acceptance of ideas of this kind. These people endorse such evil methods by describing them as a part of present-day civilization in western countries. This attitude serves to mislead many Indians, eager to adopt any new idea that will, so they think, bring their country up to the standards of other nations. However, they fail to realize that in those western nations millions of people, representing all schools of thought and opinion, unequivocally condemn such depraved methods of limitation of children. Under the guidance and inspiration particularly of the Catholic Church attempts are being made all over the world to counteract those poisonous teachings which sap the very foundations of sound morality and substitute a pernicious doctrine that brings with it unhappiness, distrust and melancholy to the national life.

The majority of the Indian people resolutely oppose any transgression of the natural law, especially one that will react unfavorably upon the growth of the population. Prominent leaders, including Mr. Gandhi, have vehemently denounced policies designed to retard India's numerical strength, a truly precious possession that cannot be sacrificed to the unfounded fear of over-population.

Competent observers agree that India is quite capable of supporting and maintaining a population far larger than its present total, if only adequate means are devised and used to develop the full possibilities of the soul. Much barren waste land is still to be found in the country, land that could be utilized to produce food and raw materials. Although ninety percent of the people of India belong to the agricultural class, the possibilities latent in the agricultural sphere are tremendous. Because of this we may even say that the progress thus far made hardly corresponds to the embryonic stage of an organism. Scientific, modern methods remain to be used on a large scale, to be concentrated on the cultivation of barren waste land.

Such activity, coupled with the expansion of industry, will go a long way toward allaying the fears of the pseudo-economists laboring under the delusion that India's population will soon outgrow the means of their subsistence, and may perhaps deter them from advocating practices not only degrading and harmful to the general welfare of the country, but also inconsistent with the tradition, sentiment and opinion of the people in India.

K. XAVIER

Rayvaram, So. India

A STRANGE MENTOR

SPEAKING at New London, Connecticut, early in the summer, in what an Associated Press dispatch so elegantly described as "a packed 1300-seat auditorium," Vice-President Wallace delivered himself of an opinion we have reason to challenge. He told the graduating class of the Connecticut College for Women and their assembled friends, among other things, that German post-war youth "need not be forced to embrace either Communism, a new type of totalitarianism, or even the particular type of Democracy which we have in the United States. We shall not need to send school teachers from the United States into German schools"—no, none of these Mr. Wallace thinks necessary. "But we can make sure," he continued, "*the liberal element in Germany* has an opportunity to replace the Nazi school books and the Nazi method of teaching."

Elimination of both is, of course, desirable. But with the Liberals held in the saddle by the Allies, a large part of the German people might think they had been jerked out of the frying pan only

to be thrown into the fire. The Vice-President of the United States should know that in continental Europe the "liberal element" must accept the blame for the sins of capitalism on the one hand and on the other for the repeated anticlerical persecutions of the nineteenth century. The bourgeoisie, as the torchbearers of Liberalism, availed themselves of the new-found freedom to feather their own nests and to propagate doctrines which poisoned the wellsprings of public and private morality.

The reaction to the conditions, for which the "liberal element" was responsible, resulted in Socialism and Anarchism, while all the time war was being waged on religion, the Church and the clergy. In France, Switzerland, Germany, Austria, Italy, and Spain Liberals strove with might and main to inculcate the masses with deistic, atheistic and materialistic doctrines, and succeeded in doing so to such an extent that Leo XIII, while still Archbishop of Perugia, exclaimed: "Does it not appear that, while we engage with a rage in

the battle for civilization, we are beginning again to be barbarians?"¹⁾

Except for the Catholic forces which combated the destructive influences of Liberalism and radicalism, Europe would have suffered Russia's fate, where the Liberals could open the floodgates but were incapable of closing them against the onrushing waters which so soon ran red with blood, repeating the experiences of the great French Revolution.

Nevertheless, Mr. Wallace would want to see the rebirth of Germany entrusted solely to "the

liberal element," and this in spite of the fact that so great a part of its people are Catholics who, under the leadership of their Bishops, have so manfully stood their ground against the overwhelming influence and ruthless power of the National-Socialist party. Far better than have German Liberals. Or is Mr. Wallace able to name for us men of that persuasion who can compare to Cardinal Faulhaber and Bishops such as von Galen and Count Preysing, not to mention others?

F. P. K.

Warder's Review

The Author of Telemaque in a New Role

ADOPTING, evidently, an opinion expressed by a French writer, A. Cherel, in "Fenelon au XVII^e siècle en France" (Paris, 1917), Professor L. A. Veit points out that the noble Bishop—whose appeal to Louis XIV to desist from pursuing his career of conquest we published in *SJR* not long ago—had, as it were, anticipated the fundamental precept of popular sovereignty through his efforts to curb royal absolutism. Inasmuch as Fenelon had reverted to the voice of the nation in all matters of particular import for the welfare of the people. Cherel, so Veit adds in a footnote, declares the fundamental thought of Fenelon's political doctrine to be "the moralization of politics." Latter day philosophers have followed Machiavelli rather than the man who was banished from Paris to an unimportant ecclesiastical see, because of his opposition to a political régime which cost the French people so dearly in the end.

Professor Veit believes Fenelon's political doctrine without doubt facilitated the adoption of the principle of popular sovereignty by "the clerical members of the Third Estate"²⁾ on the eve of the French Revolution. It is well known, of course, that members of the lower clergy were numerous in the Estates General, convened by Louis XVI in 1789. What was begun on the part of many in good faith and with a noble purpose in mind degenerated into a revolution marked by ferocious cruelty and the disintegration of society.

¹⁾ Transl. from the German ed. of the two Pastorals issued by the Cardinal-Archb. Joachim Pecci in 1877 and 1878. Mainz, 1878, p. 57.

²⁾ Die Kirche im Zeitalter des Individualismus. Part 2, Freiburg, 1933, p. 86.

A Last-Ditch Stand

MEN high in the councils of the predominating financial and economic groups of our country some time ago began to oppose the attacks made on the existing order of things by those engaged in preparing the way for a new day, a more or less totalitarian regime. So consistently are these efforts made to defend what is that one suspects "big business" is convinced the situation, created by the various coteries bent on imposing on the American people State Socialism or even collectivism, needs serious attention.

Unfortunately none of the many addresses and pamphlets emanating from these quarters reveal a deep insight into the problem the promoters of the New Deal have created since they succeeded to a dominating position in the Democratic Party, with which they have nothing in common. What is said by the representatives of the existing financial and industrial order reflects merely the "business man's" point of view, speaking as the injured party. The arguments presented may appear convincing to the men addressed, but they will not in the least influence the minds of those affected by the idea, so sedulously nursed by progressives and leftists, that the State must henceforth carry out the role of the *alma parens*, the all-wise, omnipotent director of the affairs of its citizens, from the cradle to the grave.

At last we now have a book by a "business man," who comes to the defense of the cause which has few friends at court at the present time. It is in "The Spirit of Enterprise," Mr. Edgar M. Queeny, chairman of the board, the Monsanto Chemical Company, undertakes what others have feared to do. Writing on the "Book of the Times,"¹⁾ John Chamberlain says he believes it to be "the first attempt in ages by a business man

¹⁾ The N. Y. Times, July 22, 1943.

to explain himself in book form." But this attempt, the critic thinks, is disappointing, although the author is "a highly intelligent person" and "has a case." In his summary of objections to Mr. Queeny's book, the author of these remarks states: "It is good to see a representative of American industry standing up on his hind legs and yelling back. But the climate of intellectual opinion [why not say socialistic, communistic indoctrination! Ed. *SJR*] is against Mr. Queeny. Because of this fact his book isn't good enough."

This we believe to be so. But for reasons other than those mentioned by Mr. Chamberlain. The capitalistic system was fundamentally unsound from its inception. Formed and developed in the image of Liberalism, it was bound to have faults. Their removal has become imperative. The question now is, by what manner of operation will they be eliminated? A sick order is not re-formed by crushing it under a steam hammer.

The "Riforma" Takes a Holiday

FOR the past two centuries the forces of Rationalism and Liberalism have engaged in warfare on the Church in every country of Europe and America, with few exceptions, of which Mexico is not one. During these centuries every lull in the attack, every truce granted by a government was hailed by optimistic Catholics as a change of heart on the part of the enemies of the Church. Invariably they were disappointed by a recurrence of persecution and despoliation of Church property.

Even in India the *Examiner*, published by the Jesuit Fathers at Bombay, reflects the "most hopeful view of the religious situation in Mexico," gathered from the Catholic press of our country. Something like an interregnum of toleration does exist in Mexico at present. But that is all. A number of reasons account for this situation. Some of them are of a political, others of an economic nature. But the liberal leopard has not changed his spots nor the radical tiger his stripes. And while nationalism, based on the alleged eminent rights of the aboriginal race, may, for obvious reasons, be kept in the background at present—as all along the Andes—it will again assert itself in coming years. The movement is decidedly hostile to the Church and Christianity.

Our view on the subject is verified by a brief statement by Ralph Bates, printed in the *Nation*. Having referred, in a review of Waldo Frank's "South American Journey," to the hard lot of

some of the poorer folk that travelers met with, the writer lets drop a remark that is worth remembering:

"That the wretched *sertanejo* of Brazil has nothing to hope for from this war is as true as that the Mexican land worker certainly has something to defend, even during the present recession of the Mexican revolution."¹)

An apt interpretation, we believe, of the policy now observed in Mexico by the "reformers." The revolution has, so to say, been adjourned for a welcome breathing spell. In the history of that country there have been many such recessions since 1800. This is also true, as we have previously stated, of a number of other countries. It is no exaggeration to say, recessions from revolutions are a characteristic of the past one hundred and fifty years. Nevertheless the Revolution went marching on, fostered from above, the middle and below, always drawing nearer to its goal: absorption of society by the State and the elimination or suppression of institutions and corporations incompatible with State absolutism.

Suicide and the Community

TO how great an extent consideration for the welfare of the community directed the thoughts and actions of medieval men one of the arguments opposed by Thomas Aquinas to suicide reveals. It is the second of the three objections against self-destruction propounded by this Teacher of the Church affirms that suicide is absolutely illicit, "because every part, in so far as it is a part, belongs to the whole. Now, *every man is part of the community*, and therefore belongs to the community. Consequently by killing himself, *he does injury to the community*." A thought far removed from the minds of modern man, whose opinions and actions are influenced by doctrines which exalt the rights of the individual beyond reason and without thought for the duties he owes his God and society.

Suicide prevails in the civilized world of today to an appalling extent, because men deny the very premises on which not merely Christian moralists but likewise those of ancient times base their arguments against self-destruction. All too many of our contemporaries would laugh to scorn Plato's religious conclusions on the subject as well as Aristotle's civic argument opposed to what, even before Hitler, was called in modern German "voluntary-death." Plutarch's reasoning, drawn

1) Loc. cit., June 19th, p. 869.

from the dignity of man, would, on the other hand, madden them. True courage, so the Greek biographer, and with him writers of antiquity, reason, is shown in the manful endurance of suffering. The suicide gives up the fight. His act is therefore an act of cowardice unworthy of man.

So far have we strayed from sound moral principles such as these, that when, some thirty odd years ago, the Austrian sociologist Ludwig Gumplowicz¹⁾ committed suicide, together with his wife, the *American Journal of Sociology* spoke approvingly of the act in a presentation of his life and theories.

The regard for the welfare of the community, expressed by St. Thomas, helps to explain the strength, influence and grandeur to which the medieval City States attained. Public welfare flourished, because it was agreed that no social life is at all possible—to paraphrase a sentence by St. Antonino, except on the understanding that each and every member of society observe the moral law.²⁾

While Others Starve

POINTING to a dish on his tray, a guest in one of the Thompson restaurants in St. Louis recently remarked to a neighbor at the same table: "Look at that measly apple, fifteen cents! My brother has 8,000 apple trees in his orchard, but not an apple was picked last year, because no pickers were to be had." Thus in spite of countless bureaus and what-nots a part of last year's crops was permitted to go to waste in the fields and orchards of the country. And while Australia has an "Apple and Pear Board," waste also prevailed there.

According to the *Catholic Worker*, of Melbourne, "of an apple harvest of 9,500,000 bushels the Board contrived the destruction of 3,500,000 bushels, enough to provide every Australian with 20 lbs. of apples fresh from the tree."³⁾ The Board is furthermore accused of squandering more than £600,000 of the workers' taxes. This is said to make a total of £3,100,000. "What it cost the growers in money, work and worry is not calculable." These events, we learn from another source, the Bishop of Bellarat, Most Rev. J. P. O'Collins, sharply criticized at a reception arranged in his honor.

It so happened that the Western District was referred to on this occasion as a "Garden of Eden." While the Bishop agreed with the title applied, he said it would not be long before this Paradise would lack apples, and that the same fate would overtake the whole of Australia. A famine in apples and pears would undoubtedly follow the strange workings of the Board. He was not speaking, Bishop O'Collins continued, as an apple and pear grower, nor as an authority on the cultivation of fruit, but as John Citizen. But this appeared to him certain: to let fruit rot on the ground while thousands of children were going without, was scandalous and a reflection on the Government.¹⁾

Experience of this kind may by some be thought unavoidable, because of the truly colossal tasks to which governments and industry everywhere are obliged to bend the efforts intended to meet the demands made on them by the war. But there is danger in overlooking or belittling such proofs of lack of forethought and efficiency on the part of those who have demanded the grant of almost unlimited power. Conceded, because we have accepted, to mention one reason therefor, the task of feeding people in all parts of the world under our lend-lease agreements. "To make up present food deficits of our allies alone," Prof. De Graff of the N. Y. State College of Agriculture told a Farm and Home Week Audience at Ithaca earlier in the year, "we will have to feed 80 to 100 million persons, or nearly an additional three-fourths of our population." Besides, the starving multitudes in countries occupied by the enemy hope for the day when we may be able to relieve the pangs of hunger and results of starvation from which they suffer.

If our promises and intentions in this regard are to be carried out, the coming fall should not see corn and other products going to waste in the fields and the ground of orchards strewn with rotting fruit. Elimination of waste should, in fact, be promoted in concerted fashion in the name of that charity God has imposed upon His children.

Urbanization and concentration of wealth with their twin sister, Birth Control, are intermittent plagues that only attack peoples at the height of material civilization and on the brink of moral collapse.

RT. REV. MSGR. JACKMAN

¹⁾ Regarding him consult *Encycl. of the Social Sciences*, Vol VII, p. 227.

²⁾ The Archbishop's own words are: "Among men no social life is at all possible, except on the understanding that each speak the truth."

³⁾ Loc. cit., Dec., 1942, p. 1.

¹⁾ *Rural Life*, of Melbourne, Australia, No. 41, Nov. 21, 1942.

Contemporary Opinion

OUR present crisis is due to the fact that "the nineteenth century separation of political government and social rule—the great new safeguard of freedom—has been disappearing because the institutions of the mercantile society cannot organize the power in the industrial system. There must be a functioning legitimate rule in the socially constitutive sphere. But the market cannot supply it in the modern industrial corporations. Hence central government has been moving in by default. And, as a consequence we see today everywhere the rise of the centralized, uncontrollable and absolute bureaucracy which to the conservatives of 1776 was the supreme danger."

PETER F. DRUCKER
The Future of Industrial Man

Our troubles are deeply rooted in the past, and for that precise reason study of the past has become unpopular. Men like to hear the old world is dead and that they can make a fresh start tomorrow at zero hour upon their march to a desired goal. Such fancies are recurrent. We know, or ought to know, how the Jacobins signaled their emancipation from all the yesterdays by a new chronology. Mr. Woodward (in his volume "Short Journey") shows how we, too, have duped ourselves, and he does not pretend that a poorly educated multitude was alone in error. Scholars distinguished in their own subjects have, he writes, committed themselves to plans for keeping the peace without troubling to inquire whether the records of the immediate past allowed hope that such plans would be effective. Everybody is aware that this is true, and of what the consequences are, yet Mr. Ford's idea of history as bunk persists.

WILLOUGHBY DEWAR

The closing of many slaughtering and packing establishments throughout the country is branded by the *St. Louis Labor Tribune*, a labor paper, as a strike by the "big packers" against the efforts of the OPA to check inflation.

This shows how badly situations can be misinterpreted. It is not the plants of the big packers that have been shut down. The big packers, with their Government contracts for meats for lend-lease and the armed forces, are doing very well. All the rules thus far made to regulate and

control the meat industry play right into their hands.

The slaughtering and packing plants that have been closed are the small ones without Government contracts. They have been caught in the squeeze between prices for livestock and the OPA ceiling prices on meats for civilian use. In addition, they have been given volume-reducing quotas.

The small slaughtering and packing plants that are shut down have not been closed as a strike against the OPA, but because they could not keep going under the rules that have been laid down.

L. S. HERRON
Nebraska Union Farmer

"Invest your savings in gold and thereby conserve values for the future," the slogan coined by the Bank of Mexico, explains the unprecedented step recently taken by Mexican authorities in their fight against inflation. Financial institutions in the United States were urged to withdraw their idle peso balances. And in a move to abolish hoarding, Mexicans were invited to use peso banknotes to purchase gold coins and specially-minted slugs (without legal tender value) which the authorities are offering for sale for the first time since Mexico went off the gold standard in 1931.

*The Inter-American*¹⁾

There is altogether too much of "idealism" and too little of sturdy common sense. Not one of the "four freedoms" is attainable, not one would last if attained, or prove a salvation. The war will not change human egoism nor egotism, it will not make men to be born and developed equal, will not do away with ambitions, or indolence, or vices. Man on the morning after the war will be the same imperfect creature he was on the eve before it, will rapidly forget as he does other hurts, will be confronted with the same natural and other conditions, and will forever have to strive with these if he is to progress, or even hold his own. There would be no surer way to his decadence than the ridding of him, even if that were possible, which it is not, of the struggle for existence.

DR. ALES HRDLICKA
*El Palacio*²⁾

¹⁾ July 1, 1943, p. 42.

²⁾ July, 1943, p. 145. The distinguished anthropologist was writing to Dr. Edgar L. Hewett.

The Industrial Revolution was, and remains, the greatest alteration in a people's way of life that has ever happened. The people, indeed, became anonymous, faceless: the country was full of "interests" and "concerns" which "flourished" and marked the era of "progress and prosperity" in which the people were pauperized, urbanized, massified, and fought blindly for the only thing that could save them in those halcyon days of competitive society, the right to unite. So conditioned is our mind by this thing that we have misread our history, we have forgotten the kind of people we are, we view the commercial-industrial situation as inevitable and bound to increase. If we have come to decry competition, we seek to carry over into the future many of the characteristics of that industrial era which, even yet, we cannot bring ourselves to think of as an episode already vanishing away.

*Christendom*¹⁾

Why the feverish revival of the so-called "incentive" wage-payment plans in recent months? Is it calculated to speed our war effort? To stop inflation? To help Labor, perchance? What's all the huffing and puffing about? Is there anything new about it?

We shall mince no words. We are against all attempts to revive and impose on American workers the "incentive" payment plan in any shape, manner or form. More than ever are we convinced that these "bonus" trick systems are injurious to the best interests of Labor . . .

Let's look this old gift horse in the mouth. Who first trotted him out? A notorious father of the incentive payment idea is none other than C. E. Bedeaux, the Fascist-minded industrial engineer who was arrested by American military authorities a few months ago in North Africa because he was suspected of being an agent of the Nazis.

What is really new about it is that the Communists are today the most raucous boosters of this threadbare speed up plan . . . It is in the name of patriotism that these new converts to life-sapping speed-up applaud the "incentive plan" and warn American Labor "of adverse consequences if the employers are given sole initiative on incentive policies."

JAMES LANGLEY
*The Carpenter*²⁾

¹⁾ A Journal of Christian Sociology (Anglican). March, pp. 27-28.

²⁾ Loc. cit., Aug., 1943, p. 9.

Fragments

A FRIAR Minor expresses this warning: "The two great dangers to western civilization are complete apostasy, which can be seen in modern totalitarian States, and, the more dangerous, a superficial materialism which has become part of our culture."

Historians are deeply distressed because the movie of Ambassador Davies' book "Mission to Moscow" totally distorts the history of our times. "But the historians can never do anything about it," remarks Bruce Hutchison in the *Halifax Chronicle*. "It is the movie, not the history that will be believed by the public. Indeed, all history is beginning to wear a Hollywood make-up."

The following admission, clipped from Notes on the Way, by C. V. Wedgwood (in *Time and Tide*), is worthy of being recorded by us: "No one with any real knowledge of political development in western Europe can doubt that the general tendency towards absolutism which set in about the time of the Renaissance was, in spite of any incidental benefits, a bad and a dangerous thing."—Evidently, the medievalists score!

What appears to be a growing revolt against certain over-refined articles of food finds expression in Richard Osburn Cummings' book on "The American and His Food," published in 1941. He says, in the chapter on "An Indefinable Loss": "As white flour and white sugar rolled like a flood over the land, the nutritive value of the diet of millions changed," for the "refining of sugar and flour . . . meant the subtraction of qualities which had formerly been present in customary food." And from this extreme we have proceeded to another, the vitamin craze!

It appears the events of recent decades underscore for us Cardinal Newman's statement: "Ever since that great luminary, Augustine, proved to be the last bishop of Hippo, Christians have had a lesson against attempting to foretell how Providence will prosper or bring to an end what it begins."

Keep an eye on Senator Harry F. Byrd, from Virginia. *Washington Close-Up* says of him: "He smiles easily, is informal in his contacts. And he likes to hunt—both quail and bureaucrats."—Uses Byrd-shot on them, so to say.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Obstacles to Reconstruction

ONE government after another has attempted to adjust the law to the new circumstances; and new codes of workmen's legislation have sprung up on all sides—factory laws, workmen's insurance, laws on mines, merchant shipping, education and public health. In some countries, conspicuously in Germany, a large part of the evils due to the industrial revolution have been remedied by legislation. In others, conspicuously in England, legislation has been assisted or supplemented by workmen's associations.

But in no country has a remedy been found for the new evil of an ever-increasing proportion of the people being compelled, themselves to live and their children to be reared, no longer in the

open country, but in the physical congestion and moral contagion of great cities. Nor with the examples of Germany, Great Britain, France and America before us, dare we affirm that even the best of labor legislation will ensure contentment, or that associations will be efficacious for those most in need of it, or not be perverted, from being a bulwark against oppression and a means of conciliation, to become a promoter of discord. And then the adoption by masters and men of After-Christian doctrines and negations have widely weakened, politically and socially, the notions of reverence, duty, obedience to superiors, submission to Providence; so that often those with the least cause of complaint are the least content.

CHARLES STANTON DEVAS

Family Papers

The Value of "Old Papers"

EVER since the establishment of the Historical Library of the CV we have urged members and others to deposit with us material referring to the immigration, settlement, occupation, etc., of their forefathers in this country. In addition, of course, every shred of parish history is welcome. But in late years, unfortunately, fewer gifts of the kind referred to have reached us than formerly. Possibly the lack of interest in historical study, regarding which so much has been said in recent months, may account for this experience.

Discussing "The Westward Movement as Reflected in Family Papers," an address presented to the ninety-fourth annual meeting of the Minnesota Historical Society, on January 18th of the present year, Alice Felt Tyler well sets forth particularly the importance of documentary historical evidence of a kind the average layman pays all too little attention to. She states:

"The materials for social history are many and varied—letters, diaries, contemporary periodicals, advertisements, account books, shopping lists, and any other items that give information on the life of a specific period."

Of such, indeed, "is social and economic history made," as Alice Felt Tyler remarks, "and the same materials contribute to our knowledge of local history, for it, too, is largely social and economic in nature and is made up of the life stories

of the people who have lived in a locality."¹) It is exactly this some otherwise well meaning Catholic writers overlook, particularly the authors of parish histories and biographers of Catholic men and women.

So restricted is knowledge regarding the importance of the life and labors of the common people and their influence on civilization so little recognized, that the few Catholic authors who attempt to weave into their story of a parish facts of social and economic history receive blame rather than praise for their trouble. When Fr. Eugene Hagedorn, O.F.M., wrote the history of St. Francis Parish at Teutopolis some twenty years ago, he observed the method inaugurated by some of the most distinguished historians of the nineteenth century by incorporating a good deal of folk history and folk lore. To the astonishment of some people who thought it out of place anything should be said regarding the everyday life of plain people. Just as if they were of little account!

The purpose of these remarks is to induce as many of our members and friends as possible to search through trunks and what not in an attempt to discover material such as that Alice Felt Tyler refers to. But let no one overlook broadsheets to which she does not refer. They are of particular value for a historical collection, and this also holds true of concert and theatrical programs.

¹) *Minnesota History*, June, 1943, p. 111.

Mutual Benefit Societies

Cath. Family Protective Notes Diamond Jubilee

OLDEST among the Catholic fraternal insurance societies, or "mutual benefit societies" as they are perhaps more correctly called, the Catholic Family Protective Life Assurance Society noted the diamond jubilee of its establishment on August 16th. The association was founded by a group of 21 representatives of seven benevolent societies in Milwaukee at a meeting held August 16, 1868, in Holy Trinity school. The first of these benevolent societies, it is of interest to note, was the St. Pius Society of St. Mary's Parish, organized in 1848.

Catholic Family Protective (to which the longer name is generally condensed) was exceptional in that it was founded on a fixed premium, rather than an assessment basis. It was the first society of its kind to adopt the American experience table of mortality (September, 1901), the first to operate on a legal reserve basis, the first to pay dividends as earned, the first to offer insurance for the entire family, and the first to offer an expanded line of contracts. At the present time plans have been completed for health and accident poli-

cies, a program to be launched at the conclusion of the war.

The organization has striven to retain its Catholic character. Thus the early records show that a requiem high Mass was celebrated periodically for deceased members. Today such a Mass is said for each member immediately upon receipt of the information of his or her death.

Since 1937 an actuarial department has been maintained, to enable the company to keep abreast of the complicated insurance needs of the time. For 37 years the payments in dividends and matured endowments have greatly exceeded the death payments, a fact cited by the organization as proof that it offers "life" insurance. The company's officers also report that no decline was experienced throughout the depression.

Catholic Family Protective's history demonstrates, as does that of other mutual benefit societies, that Catholics can successfully engage in what is customarily regarded as a business, that spiritual benefits can be superimposed on material benefits, that such companies are financially sound, and that they have a definite role to fill even in our specialized, complex society.

Mutual Aid

Company Farmers

SOMETHING new in mutual aid, designed to meet a particular wartime need, has been devised by Mr. Otto L. Spaeth, president of the Dayton (O.) Tool and Engineering Co. Last winter Mr. Spaeth, a Life Member of the CV and a benefactor of the Central Bureau, began to speculate about the fact that while not everyone had space enough in the city for a vegetable garden, there might be farmers in the vicinity with land but no labor.

After some investigation he learned of an experienced truck farmer near Dayton with a 15-acre tract of irrigated land. A bargain was struck whereby the tool company would guarantee the owner a certain sum for the entire crop and supply the labor for the "peak" loads. Although co-operation on the part of the firm's employees was voluntary, the response was enthusiastic. Several evenings a week a company truck would transport the workers from the plant to the farm, returning them to town about 9 or 9:30 p. m.

Under the guidance of the truck farmer and

his son the garden prospered. They were able to correct amateurish gardening habits the workers had picked up. And so, during the summer months every one of the 180 employees of the tool and engineering company received a package of fresh vegetables about twice a week, enough to supply half of his or her family's needs. The packages varied in size, depending upon the number of children in the family.

The owner of the farm reports that the crop yield this year will be about 50 percent greater than it would have been had he been unable to have so many helpers. An article in the *Dayton Daily News* for July 18th surmises that the undertaking "may be one of the best answers yet discovered for the nation's problem of producing more food with fewer farmers." It has the added merit, the account points out, of saving the company a certain percentage of labor turn-over by holding their interest.

So long as this spirit of mutual help can find sufficient expression, the day of regimentation is pushed that much further into the future.

Self-help

Steps to Leadership

NOT infrequently the child upon completing the primary grades believes he knows everything he need know. Others get the feeling when they have graduated from high school or have gained a degree.

The average workman is beset by the same temptation, whether he be skilled or unskilled, usually about the time he attains proficiency in his chosen field. And how ready is the person qualified at digging a ditch, or the one able to teach collegiate subjects, to pontificate on all manner of other questions. The pronouncements by Hollywood's stars on all phases of life's problems are not isolated cases. Nearly all other people do the same thing to greater or lesser extent.

We believe that there is a valuable lesson to be gained from the article published in the *Christian Democrat*, organ of the Oxford Catholic Social Guild, written by a labor leader. Chiefly because the author has never permitted himself to lose sight of the fact that there was much more for him to learn, that self-improvement never ends.

He entered the labor market at the tender age of eleven, working for a gold mining company in Brazil, where "conditions were terrible." After his return to England with his parents a few years later he found employment as an apprentice in the outfitting trade at a wage of about \$1.25 per week. The next job was as conductor on a bus, wage about \$9.50 a week, seven days a week, nine or ten hours a shift. Two years of forced unemployment followed, "caused by capitalistic greed for a monopoly holding and the suppression of opposition from rival companies." After returning to work the writer joined the national union of railwaymen, his "first stepping stone to leadership." He took active part in two strikes, both successful, and was then elected secretary of his union's depot committee. From this position he advanced to the job of "men's welfare representative," i. e., member of a committee composed of management and labor.

Up to this point the author's account has thousands, perhaps millions, of parallels in both our own country and abroad. But here the pattern changes. "It became evident to me," he writes, "that the voice of the worker should be heard yet more loudly in municipal affairs." Acting upon this thought, he joined the Labor Party and was soon elected secretary of its local unit.

Then came his greatest discovery. "But this activity in trade union and political affairs called for spiritual foundations. It was necessary to learn more of the social encyclicals and the Church's social teaching." Accordingly, he joined a study club established for this purpose by the Catholic Social Guild, and also subscribed to one of the latter's correspondence courses. "This training has helped considerably in my practical social work." From this it was but a step toward increased participation in parochial work.

It is not easy to refrain from asking: how many Catholics in our country, workers and others, would be found anxious and willing to imitate the example of this labor leader? How many Catholic workmen, for instance, are willing to promote associations of Catholic members of labor unions, or even white-collar workers? Or to help such agencies as the workers' schools, such as that established in Brooklyn and the one soon to be founded in Boston? And to recognize that their responsibilities do not end with acquiring occupational proficiency, but that they have responsibilities of a social and political and even economic nature, to their fellow workers and the common good? How many, especially as they grow older, are not inclined to adopt the line of least resistance, quite willing to accept the in some cases high wages received through their union, while unwilling to advance the welfare of their union and labor generally in other ways? Perhaps it is a task for younger men and women, to take the initiative and leadership. But even seasoned, hardened workers cannot easily lay aside this obligation, for such it has been called by a long line of Popes, chiefly Pius XI.

Msgr Jackman's *Holy Roodlets*, speaking of Catholic Action, say:

Parochial committees . . . should not be social machinery for registering the will, and sometimes even the whims of a pontifically-minded parish priest. Such committees will never keep men to whom sincerity is the highest form of truth.

Gradually these men for whose spiritual life truth is indispensable will withdraw from these committees.

The tragedy is not their withdrawal but that their place is often filled by men to whom committees offer a chance of getting on in the world by getting on with their parish priest.

The Youth Movement

Roman Youths Aid Aged Poor

OZANAM and his companions were young men; in how many Vincent de Paul Conferences of our country today are men eighteen to twenty-two or three years actively engaged in promoting the aims and purposes of the organization? No better antidote against the selfishness of the age, the lust for excitement and pleasure, than devotion to works of charity.

What is possible to young men a broadcast from the Vatican station revealed to that part of the world which is privileged to receive those messages. It was announced: "About four hundred of the poorest homeless men and women of Rome made their Easter duties together at the altar of Our Lady in St. Peter's. After Mass they went to the chapel over the Apostles' tomb and made a profession of Faith. Breakfast was provided for them in the Hostel of St. Martha and they were presented with rosaries and gifts of money and useful articles."

The presence of these poor people in St. Peter's, the Vatican Radio explained, was the culmination of an effort started by undergraduates of Rome. The students began visiting the public dormitories where the homeless sleep. They arranged for a Mass for the poor each Sunday in St. Cecilia's Church and issued personal invitations to these people to attend. In this way they built up a congregation of about four hundred. The first Mass was offered last November and services have been continued each Sunday since then. The

members of this group were provided with Prayer Books, especially adapted to their needs; the Gospel was explained to them and hymns were introduced. As the weeks went on the sincerity and devotion of the poor people became very edifying. Every Sunday each person received a week's supply of coupons for a daily meal at a convent. This charitable endeavor began on a meagre purse; as the work progressed, ample funds were secured. All in all this work proves what a group of young men, applying themselves to Christian charity, may achieve.

With the passing of years collegiate organizations, whether Catholic or non-Catholic, have undergone remarkable changes. The transition from the "rah-rah" days of a decade or two ago to a more sober realization of responsibility and obligation is manifest in most any meeting of collegians.

This trend was particularly noticeable at the annual council meeting of the Natl. Federation of Cath. College Students, held in Erie, Pa., in June. Indicative of the scope and purpose of such a gathering was the forceful statement by a mid-western delegate:

"What impressed me most was the fact that it is a movement on the part of college students like ourselves. They need no urging; they need no prompting from the clergy, but are as enthusiastic about co-ordinating the efforts of the colleges of this nation into a single unit for the purpose of promoting the ideas of the bishops of the Church as any parish priest."

Credit Unions

The Road Ahead

WHILE there are some who feel that the success enjoyed by the co-operative movement in its various forms in the Province of Nova Scotia has been over-emphasized, there can be no denying that the movement has made great strides in this sea-bound territory.

At the ninth annual meeting of the Nova Scotia Credit Union League, held in Antigonish early last month, numerous evidences of this progress were brought to the attention of the delegates. Outstanding among these were the plans announced for the formation of a long-term credit department. It is hoped that a maritime co-operative

bank will be established, to serve all of the 204 credit unions operating in the Province. The projected bank will be similar to that which the Credit Union National Association is contemplating in our own country. Managing Director A. B. MacDonald declared "we are on the way to giving a wide service" in the realm of long-term credit. He predicted the day when a credit union member would be able to finance the building of a home, the purchase of land, or the building of a boat within his own organization. "We have not yet rendered the maximum services to 30,000 credit union members in Nova Scotia," Mr. MacDonald continued, "but we have moved to a posi-

tion of advantage. We have built wisely, and we are now ready to tackle the bigger issues."

Of interest too was the information that only one credit union in the Province had failed to pay its dues in the League, and that the League had invested \$100,000 of its funds in victory bonds.

Friends of the credit union movement are becoming disturbed at the increasing number of unions being dissolved for "lack of business." Mr. Sterling Parks, Jr., credit union organizer and lecturer in Cleveland, writing in the *Catholic Universe Bulletin* of that city, attempts to explain the phenomenon. He notes the following:

"The cause is lack of faith and foresight of their leadership. Leaders have watched savings of members piling up while loans to members decline in number and amount at the same rate. Executives of these credit unions see less present need for a credit union and being extra busy with their personal employment find operating the credit union a heavy drain on their time and attention and so are tempted to liquidate the institution that they built with such care only a few years before . . . If loans to members decline, that is no hardship. But to discourage savings habits amongst mem-

bers is unjustified, and to deprive even the few possible borrowers of low-cost loan service from the credit union is unfair and unjust."

The story of the St. Boniface Parish Credit Union of St. Louis should serve as an encouragement and an example to credit unions wondering whether they should disband. Convinced that in the after-war period particularly, their association will have a greatly increased mission, officers of the St. Boniface group are carrying on valiantly.

At the end of July assets of \$34,485.29 were recorded, of which \$22,940 were listed as investment securities. There were 68 loans in force for a total of \$5927.43; present membership is 540. Cash on hand amounted to \$6539.73, share capital to \$32,443.47.

St. Joseph's Parish Federal Credit Union, organized in Youngstown, Ohio, last December, now has 53 members and assets of \$650, according to the official report.

Three loans have been authorized thus far. St. Joseph's is the only parish credit union in the city, while there are but two others in the newly formed Diocese of Youngstown.

Rural Problems

School for Rural Pastors

FEW indeed were the points of rural sociology not covered in some way or other by the Catholic Rural Life School conducted July 6-8 in St. Bede's College, Peoria, Ill., under the auspices of the Natl. Cath. Rural Life Conf. and the patronage of Most Rev. Joseph H. Schlarman, Bishop of Peoria. The school had been arranged almost exclusively for priests of the area, and they were on hand in large numbers, even some 40 seminarians taking part.

A group of speakers, both cleric and lay, considered the problems of the rural pastor, the merits of various kinds and sizes of farms, what to raise, what not to raise, how to treat the soil, productive co-operation, rural-urban relations, decentralization, rural education, part-time farming, the social encyclicals as applied to rural problems, and many other subjects.

In his keynote address Bishop Schlarman pointed out that "we won't settle with finality the social and economic problems of our day at this school, but we must discuss these problems in the light of Christian principles. No matter how much medicine a sick man may have, it will not profit him as long as it remains on the shelf. In the

social encyclicals of the Popes of the last 50 years we have sufficient medicine for our social and economic ills; we must not leave them on the shelf."

Of more than passing interest was the conference led by Dr. S. Kincheloe and Rev. Mr. Carl Baehr of the Chicago University Theological School. Using charts, they showed the results of a survey made among fallen-away Catholics to prove that indifference toward religion often follows upon urbanization, that so many people fail to make the transition from rural to urban parish membership successfully. Questions of stewardship, diversification of farm products, and biodynamic farming were other topics emphasized at another conference.

The participants expressed the opinion at the conclusion of the school that much had been gained from the three-day period of instruction. They felt they had a better grasp of the extent of the rural problem and some knowledge of varying solutions. Presumably also the school fulfilled perhaps its most important function: to awaken in the "students" a desire to help overcome the manifold difficulties of the rural pastor and his flock.

SOCIAL REVIEW

Catholic Social Action

INCREASINGLY agriculture and the welfare of the cultivators of the soil are receiving needed and deserved attention. Three American Benedictines have left for Mexico to spend a year in studying problems of rural life in that country.

They are the Rev. Fathers Lambert Dehner, St. Benedict's Abbey, Alcuin Heibel, Mount Angel Abbey, and the Ven. Anselmo Sison, a member of the Abbey of San Beda, Manila, P. I., who has been pursuing his theological studies at St. John's Abbey, Collegeville, Minn. Father Lambert spent the months of June and July preparing for his Mexican research in the agricultural department of Kansas State University.

UNDER the direction of the Wichita Diocesan Catholic Action Committee, a Catholic Action Bookshop has begun operations in the See city. The bookshop, which also assumes direction of the Catholic Rental Library inaugurated by the committee some six years ago, will serve as a retail outlet for Catholic books, periodicals, etc.

Special attention will be paid to children's literature; parents are to be encouraged to build up home libraries for their children. Sister M. Petrona, for seven years librarian of Sacred Heart Junior College, Wichita, will be in charge of the bookshop.

FOR nearly forty years the Capuchin Fathers, of England, have conducted a mission in the Kentish hopfields. Each harvest season about 60,000 hop-pickers journey to Kent, and for four or five weeks their spiritual welfare is in the hands of the missionaries. Mass is said in barns, huts, farmyards or open fields; visits are made to the sick and the Sacraments are administered as and when possible. •

It was in 1905 that Bishop Amigo first begged the Capuchins to start the mission, and in the first season it was found that there were about eight thousand Catholics among the pickers. Each year the average is much the same.

The American Negro

ROI OTTLEY, Negro journalist, will leave on a trip around the world to gather material for a book that is planned as a first-hand account of the colored people who are fighting on the world's battle fronts. Mr. Ottley will visit Africa, India, China, and Russia, and spend some time with Negro troops of the United States forces.

The trip is being sponsored by Houghton Mifflin, the

Rosenwald Foundation and the National Committee for American and Allied War Relief of the Congress of Industrial Organizations, of which Mr. Ottley is publicity director.

Households in U. S.

THERE were 34,948,666 private households in the United States, of which 26,570,502, or 76.0 percent, were "normal" households including both husband and wife, according to an analysis of 1940 census statistics issued by the Bureau of the Census, Department of Commerce. The remaining private households comprised 3,109,216 which had male heads without a wife present and 5,268,948 which had female heads. In addition to the private households, there were 80,122 quasi households (large lodging houses, hotels for transients, institutions, etc.) with 3,242,206 persons residing in them. The average number of persons per private household in 1940 was 3.67; the average number per quasi household was 40.47.

Nonwhites differed considerably from whites in household composition. Nonwhites exceeded whites in the proportion of private households with a female head and had a lower proportion of private households that were normal households. Female heads of nonwhite households were much younger, on the average, than female heads of white households, this difference reflecting the higher incidence of widowhood and separation among the nonwhites. Much larger proportions of the nonwhites in private households were classified as grandchildren, "other relatives," lodgers, and servants or hired hands. A great many of the nonwhite servants and hired hands were, of course, living in the homes of whites.

Luxury

CONSUMPTION of one of the most senseless of all luxury products, chewing gum, is experiencing a veritable boom. An announcement by the WPB's confectionary points out that per capita consumption of the article increased from 39 sticks in 1914 to 130 in 1941. Total production figures were: 28,000,000 lbs. in 1914, worth at retail \$34,000,000; 150,000,000 lbs. in 1941, worth \$140,000,000. Consumption in 1942 should be about the same as in the previous year, but would be considerably higher if the gum could be produced. According to jobbers, small neighborhood grocery stores that used to sell a box of gum (20 packages) over a period of two weeks, now find this supply exhausted in a day or two. Nor are buyers so particular as they used to be. Any kind of gum will sell.

War nerves are only a partial explanation for skyrocketed sales, although gum manufacturers say that people always chew more gum in times of stress. (Such disasters as floods and fires always result in increased demand from the afflicted areas.) But with money more plentiful, it is possible for an increased number of people to satisfy their appetites, however injurious or useless, in not a few cases for the purpose of quieting the craving for distraction.

Court of Human Relations

DALLAS, Texas, contemplates an Inter-American Court of Human Relations, to solve the difficulties of any Latin-American who feels that he is not receiving a fair deal in Dallas. It will be an official body, sponsored by the Dallas Junior Chamber of Commerce as part of a State-wide program of that organization to contribute to the good neighbor policy.

The court will be made up of leading citizens, who will rule on cases of alleged discrimination against Latin-Americans. It will function as follows: A person complaining to his consulate will have his case referred to the Chamber's committee, which will investigate and "brief" the case, giving both sides of the incident. Then the court will be asked to give a ruling. Because of the caliber of men named to serve on the court it is believed its decisions will bear weight, even though unofficial.

Co-operation

AN established funeral home in the city of Regina was acquired by the Funeral Co-operative Association, registered on June 30th under the Saskatchewan Co-operative Association Act. It is the first co-operative in Canada devoted to preparing the dead for burial and providing for their funeral. In England a number of co-operative societies grant members this service.

The Regina association observes the rules common to well regulated co-operatives. The purchase of at least one share, at five dollars, is required for membership. According to present intentions, the prevailing prices will be charged for all services rendered; benefits will accrue to members through dividends should the venture prove profitable.

Liquor as a Source of Public Income

ALWAYS in need of money, the modern State has made of taxes on alcoholic liquors a source of revenue which yields tremendous income. According to "Public Revenues From Alcoholic Beverages, in 1942," published by the Distilled Spirit Institute, of Washington, D. C., the American people paid directly and indirectly \$1,750,166,010.35 during that one calendar year to

the Federal, to State and local governments for the privilege of enjoying alcoholic drinks. Of that sum the Federal Government obtained \$1,245,226,743.08, while the States collected from alcoholic beverage control revenue and sales taxes \$467,193,482.71. Local governments, municipal and town, had to be satisfied with a mere \$37,745,784.56.

No less than sixteen States of the Union have made of the sale of alcoholic liquor a State monopoly, in most cases under exclusive State administration. Wyoming alone has adopted, as a method of control, State monopoly at wholesale. Exclusive retail licensing (except of railroads) is granted to counties and municipalities. In all of the other States licenses are granted in some cases exclusively by the State administration, while in others counties and municipalities participate.

Industrial Accidents

THE National Safety Council's preliminary report on accidents in 1942 presents a startling picture of what the intensity of war production means in the life of the workers. Accidents, fatal or crippling, have mounted and are still mounting. While the death rate for automobile accidents fell 30 percent in 1942 as compared with 1941, that for manufacturing establishments rose 14 percent. In seven States the rise was more than 25 percent. Some 18,500 workers were killed on the job, and 1,750,000 were injured, 70,000 of them permanently.

Among railroad employees there were 26 percent more deaths than in 1941, 37 percent more accidents. Two mine explosions took the lives of fifty-six and thirty-four miners; an explosion in an ordnance plant killed fifty-four. Using our customary method of presenting disaster in terms of dollars and cents, the report states that the money loss of 1942 accidents—wages, medical expenses, overhead costs of insurance—is estimated at \$900,000,000.

Civil Liberty

RACIAL, industrial and other "normal conflicts of our Democracy" continue sharply in wartime, but America in World War II is almost wholly free of those violations of civil rights which marked World War I, the American Civil Liberties Union states in its annual report, issued under the title "Freedom in Wartime." Reviewing the year from June, 1942, to June, 1943, the report shows that more civil rights issues and cases have arisen from the "normal conflicts" than from war pressures, though the war has accentuated some.

The Government, the ACLU reports, has not in this

war resorted to prosecution or censorship on any appreciable scale. A check-up in 1943 of 112 American Civil Liberties Union correspondents in 41 states showed an almost complete lack of repressive tendencies, and a surprising freedom of debate and criticism of war measures. (We concur in this opinion. Ed. *SJR*.) Reviewing the exceptions to this encouraging war record, the ACLU selects as the "worst single invasion of citizens' liberties under war pressures" the wholesale evacuation from the Pacific Coast of over 70,000 Americans of Japanese ancestry, and their subsequent confinement in "what are virtually concentration camps."

Vocational Training

OF the 20,500 men and women currently in the custody of the Federal Bureau of Prisons, approximately three-fourths are actively engaged in some form of vocational training. In many instances this interest is directed toward the hope of getting a war job once the prison term has been served. Classes in welding, machine shop practice, foundry work, and other mechanical skills predominate. Of 32 graduates of the aircraft mechanics school at the Chillicothe Reformatory in 1942, 22 are either in the Army Air Force or with private operating companies, and ten have jobs in the aircraft industry.

Meanwhile, a program has recently gone into effect to speed the induction into the Army of certain classes of inmates upon their parole or release from Federal prisons. This is a development for which the prisoners themselves have agitated actively ever since war was declared.

Soil Conservation

IN recent years, so Soil Conservation Service reports, farmers in the State of New York have contoured or strip-cropped 40,000 acres of farmlands, built more than 284 miles of diversion ditches, and have terraced 121 acres of fields in their efforts, by conservation methods, to prevent soil and water losses. Conservation methods such as these, according to reports from farmers, have increased yields five to 25 percent, because they help to prevent soil, fertilizer, and seed from washing away, and because they conserve moisture in the soil to tide over dry spells. Thirteen counties of the State have been officially organized as soil conservation districts.

All this has been made necessary by the sins of former generations. Land-use surveys of the past eight years indicate that about one-third of New York's farmlands have already lost 25 to 75 percent of their topsoil. Estimates show that 4,000,000 acres of land need contour tillage, 250,000 acres should be terraced, and another 5,800 miles of diversion ditches are needed.

Repairing Farm Machines

IN New York State fifteen district agricultural engineers have helped to put into operating condition more than 5,000 essential farm machines during the first five months of 1943.

Working day and night, and often on Sunday, these extension engineers, operating on funds provided by the New York State War Council, have held hundreds of clinics at which they repaired farm machinery and at the same time showed 19,000 farmers how to do the job themselves. In addition they have responded to trouble calls received by county agricultural agents and made farm visits to adjust or repair other pieces of agricultural equipment.

Citizenship as a Birthright Sustained

AIDED by other California organizations, the Native Sons of the Golden West had sought by court action, brought in the Federal Court at San Francisco, to deprive American-born citizens of Japanese ancestry of their citizenship. This attempt was finally thwarted when the United States Supreme Court refused to review a decision of the Circuit Court of Appeals of San Francisco upholding their citizenship.

The California organizations, long hostile to the Japanese, had sought to circumvent a decision of long standing of the Federal Supreme Court that all persons born on American soil of whatever ancestry are American citizens. They contended that Japanese-Americans are dual citizens, owing allegiance also to Japan, and therefore should be distinguished from others. The Circuit Court of Appeals threw out that contention without hearing the defense. The Action of the Supreme Court ended the litigation.

Destitute Children

ONE of the results of the disintegration of the family and society is the large number of children dependent on public and private charity. Thus the Southwark Catholic Rescue society can claim to have England's largest Catholic family, as there are nearly 1,300 children in the homes in that diocese, Archbishop Amigo reports in his Lenten pastoral, appealing for support for the Society. The organization has now nine homes under its care, four of which have been moved to others parts of the country because of war risks.

The Archbishop reveals that by the beginning of his episcopate in 1904 the diocese had contracted a debt of over \$350,000 for its homes for destitute children and it has not yet been extinguished. Some time before some of the directors of the Rescue Society had handed in their resignations because they were frightened by the magnitude of the burdens the diocese was shouldering.

HISTORICAL STUDIES AND NOTES

GERMAN-AMERICAN CATHOLICS IN BOSTON, 1846

FOR several years before his arrival in America in 1846, Fr. Alexander Martin, a Friar Minor whose home was in the Tyrol, had served in the missions conducted by his Order in the Holy Land, having been assigned to the Church of the Holy Sepulchre in Jerusalem.¹⁾ In March, 1846, he was appointed to care for the German Catholics in Boston. In two letters written at Boston Fr. Martin has left us a valuable account of the conditions of his parishioners. The first, written October 26th, is as follows:

"About eighteen or twenty years ago a few German Catholics ventured to settle in these regions, still full of Anglo-Saxon bigotry. Their number was small—about three or four people.²⁾ By reason of their industry and integrity they soon acquired some means and other families emigrated from Germany to join them; these also prospered. But while they realized that their integrity and skill were appreciated, they were none the less somewhat dissatisfied with their lot. They missed something they cherished greatly—the opportunity to practice their religion. They observed that swamps had been drained and where ships had once sailed were now rows of houses; they saw hills cut down and valleys filled; they watched as the city spread out day after day; they noted that the non-Catholics were building one church after the other. And yet their great hope and desire, to erect a church for members of their own nationality, they could not realize, because their number thus far was too small to warrant such an undertaking.³⁾

"A Protestant preacher, perceiving their plight, hurried to Boston to capture the Catholics for his

faith. Without mentioning what religion he professed, this man sent an invitation to all German Catholics informing them he was willing to conduct services for them every Sunday. The innocent Germans were anxious to hear sermons in their own tongue, but soon they learned to their sorrow that the preacher had only one purpose: to found a new sect. This he actually did after the German Catholics one by one had left him.

"Having escaped from this danger, the German Catholics were all the more anxious to make arrangements for services in German. A second motivating force was the fact that of late their numbers had steadily increased. Accordingly, in 1835 they held a meeting in the home of Mr. N. Abele, an excellent Catholic, to decide how to proceed in this matter. The meeting's suggestions were promptly carried out. A committee called upon Bishop Benedict J. Fenwick to ask him to procure a German-speaking priest for them. The bishop readily complied, declaring he would allow the German priest to conduct services in the cathedral until they could construct a church of their own.

"However, their faith was to be tried a number of times before they had gained their end. The priests who came to minister to them were not sent by a missionary society or a bishop or religious order. And thus it was that the German Catholics in Boston had the misfortune to be led at times into unwholesome pastures. One of these men in particular caused frightful confusion among them, viz., the ill-famed Smolnikar, who had deserted a monastery in Europe and had reached Boston in 1837. Through his remarkably mystical prattle he deceived the guileless Germans. The following year, however, this wolf in sheep's clothing began to preach his errors without reserve, attacking the pope and bishops

¹⁾ Callahan, Adalbert, O.F.M. *Medieval Francis in Modern America*. New York, 1936, p. 82.

²⁾ According to Fr. Martin, the first German Catholics settled in Boston between 1826 and 1828. Fr. Ernest Anton Reiter, S.J., in 1872 wrote that they had come to Boston "about 45 years ago" i. e., about 1827. ("Zur Geschichte der deutschen katholischen Gemeinden zu Boston, in *Pastoral-Blatt*, Oct., 1873, p. 115). Fr. Charles P. Gisler, S.J., wrote that the first known German Catholic arrived in Boston in 1804 but fell away and was reconciled with the Church only after 1860. And that in 1827 the first German Catholics arrived who remained faithful (*Central-Blatt and Social Justice*, Dec., 1926, p. 308). The editor commented, however, that "it is hardly likely that no member of a race, so given to scatter over the face of the earth, should have reached that important city until 1804."

As early as February 19, 1797, Fr. Francis A. Matignon, pastor at Boston, wrote from that city to Mathew Carey, Catholic publisher and bookseller in Philadelphia,

to send him "two German prayerbooks and a couple of French prayerbooks" (*Records of the American Catholic Historical Society*, Philadelphia, Vol. IX, 1898, p. 469). These prayerbooks were evidently intended for German Catholics who must have later fallen away from the practice of their religion or migrated elsewhere.

³⁾ For the first ten years these German Catholics lacked the opportunity to hear a sermon in German. Not until 1836 were they served by a German priest (*Central-Blatt and Social Justice*, Dec., 1926, p. 308). In 1836 the German Catholics in Boston were ministered to by Frs. Francis Sales Hoffmann and Joseph Edward Freygang (*Central-Blatt and Social Justice*, March, 1927, pp. 416-17). Fr. Hoffmann remained from August until November, 1836, and Fr. Freygang from December, 1836, until November of the following year (Ernst A. Reiter, S.J., in *Pastoral-Blatt*, Vol. VII, 1873, p. 115).

and relegating all Catholics and their religion to the darkest recesses of hell. For more than six months this wolf worked havoc among the innocent sheep, until at last the Russian consul, who had heard his insolent teachings, reported him to the bishop. It is hard to say how many Catholics he would have led astray and ruined in the waters of his errors. Smolnikar was instantly removed, but the wounds this madman inflicted on the congregation were to bleed for a long time. Some of them, alas, are still not healed.⁴⁾

"Happy to have escaped this danger to their souls,⁵⁾ the German Catholics again began to collect money for the erection of a church of their own. In this endeavor they were encouraged by Fr. John Raffener, pastor of Holy Trinity Church in Williamsburg [now Brooklyn]. They actually succeeded in erecting the four walls and the tower, helped by contributions from the Leopoldine Stiftung of Vienna.⁶⁾ The joy of these good Germans over their achievement was indeed great, but it was not to last for long. The stone tower which they had hailed in the evening as "an eternal monument" and "a memorial for children and grandchildren," collapsed with a terrific crash at two o'clock the following morning. It was a pitiful sight which drew tears from the eyes of the terrified, poor Germans.

"Encouraged by the consoling words of their affable bishop, these people made another attempt to build a church. They contributed their savings for this purpose and rebuilt the tower whose collapse had caused damages amounting to \$3000. Building here is expensive.⁷⁾

4) The priest Bernard Smolnikar arrived in Boston in December, 1837, remaining until May, 1838. On May 8th of the latter year he was suspended by the bishop. Fr. Smolnikar was evidently not of sound mind. He published his "revelations" in three volumes and after his suspension continued to preach for two months to his small congregation of deluded people (Reiter, loc. cit.).

5) From May, 1838, until June, 1842, the German Catholics in Boston were without the ministrations of any German-speaking priests with the exception of Fr. John Raffener who came from Brooklyn twice a year to hear confessions. All other priestly functions were performed by the English-speaking priests of the cathedral (Reiter, loc. cit.).

6) In 1840 Fr. Raffener proposed that a monthly collection be taken up for a building fund for a church to serve the German Catholics. At a meeting held March 18, 1840, seven men were appointed to collect the monthly contributions. The following year the Leopoldine Stiftung contributed \$2389 toward the erection of a church for the German Catholics. Thereupon the building site was purchased in July, 1841, and a building committee was appointed on August 5th. In June, 1842, the cornerstone was laid (Reiter, loc. cit., pp. 115-16).

7) The tower collapsed on July 10, 1843. The base-

"But no sooner had this drama ended than another misfortune befell the German Catholics, wounding them deeply. Their pastor, Gerhard Herman Plathe, left them. Thus the German Catholics became like wandering sheep. Separated and scattered, they were losing hope that they would ever reach their goal. Only a handful attended the German church where an Irish priest conducted services, preaching in English.⁸⁾

"In fact, matters had come to such a pass that scarcely anyone believed the parish would be re-established. But in extremities God's help is ever present. Bishop Fenwick had just written to Fr. Raffener, asking him to send a good priest to take charge of this sorely troubled parish, when a Franciscan from the Tyrol arrived in New York to engage in missionary work. Through the good offices of Fr. Raffener this missionary came to Boston in March, 1846. With the help of God the latter succeeded in gathering about him the scattered and discouraged parishioners. The congregation is now beginning to flourish again and the church, the construction of which was begun several years ago, is now completed, having been blessed only yesterday, October 25, 1846."⁹⁾

Apparently this letter of Fr. Martin was first printed in the *Katholische Blätter aus Tirol*, and subsequently reprinted in the *Annalen der Verbreitung des Glaubens*.¹⁰⁾

(To be concluded)

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

ment was then fitted up for church purposes and in March of the next year the first Mass was celebrated by Fr. Francis Roloff who had been placed in charge of the German congregation in June, 1842 (Reiter, loc. cit., p. 125). Fr. Roloff, a native of Bavaria, had been ordained in Baltimore in 1808 and had been pastor of Bryantown, Md., from 1829 until May 15, 1842. In June of the latter year he was taken by Bishop Fenwick to Boston to minister to the Germans there (*Central-Blatt and Social Justice*, Dec., 1926, pp. 308, 317). Fr. Roloff had charge of the Germans until about May, 1844, when he was replaced by the newly ordained priest, Gerhard Herman Plathe, who remained until the end of October, 1845 (Reiter, loc. cit., p. 125).

8) This account is evidently wrong. Because the dissension among the parishioners and the antagonism against Fr. Plathe did not stop, Bishop Fenwick removed him in October, 1845, although he believed the priest innocent. For the next five months the Germans had no priest of their own nationality. During the interval Fr. Thomas McNulty said Mass and baptized (Reiter, loc. cit., p. 125).

9) The church measures 98 feet in length, along Lucas Street, and 51 feet in width, along Suffolk Street (Reiter, loc. cit., p. 116). In 1874 this church was converted into a school building, a purpose it was still serving in 1926 (*Central-Blatt and Social Justice*, Dec., 1926, p. 308).

10) Einsiedeln, 1847, Vol. XV, pp. 453-56.

First Catholic Convalescent Home?

THERE is need of a history of Catholic charity as it appeared during the formative period of the Church in our country, let's say for the period from 1790 or 1800, to 1900. It is a glorious record, all the more valuable for the fact that newcomers to America, men and women who are assumed to have emigrated from their native lands because they wished to escape poverty, met the demands charity imposed upon them in an astonishingly generous manner.

One short paragraph in the "Journal Commemorating the Fiftieth Anniversary (1892-1942) of Our Lady of Consolation Home, at Amityville, N. Y.," bears testimony to our contention. Having referred to the foundation of Most Holy Trinity Parish, Williamsburg, L. I., in 1841, and its first pastor, Fr. John Stephen Raffener, the account speaks of his successor, Msgr. Michael May, for a time the Vicar General of the Diocese of Brooklyn. There follows the revealing sentence:

"Initiated by Father Raffener and by his successor were a parish cemetery, an orphan home, a hospital, numerous parochial societies, and, as a direct off-shoot of the hospital, St. Catherine's Infirmary in North Amityville, now known as Our Lady of Consolation Home for the Aged."

We would like to emphasize, what we have pointed out repeatedly, the orphanage was a parish institution; in fact the Journal reports that Adam Schlegel, a prominent figure in post-Civil War Williamsburg, a builder and contractor, "sold some of his acreage to the Nuns of the Order of St. Dominic and to the *Orphan Home Society* of Most Holy Trinity Parish, and donated a certain part of it, which has been used as a picnic ground, to Most Holy Trinity Parish for use as a *Convalescent Home* for patients from St. Catherine's Hospital in Brooklyn, N. Y."

This is the first reference to a convalescent home built and conducted under Catholic auspices in our country we have come across. However, conditions were not as yet ripe for an institution of that kind, because after a few years it was considered desirable to open it to a class of unfortunates obliged to travel the road "over the hill to the Poor House." "Cripples, the mentally weak, the physically disabled, and especially old people," so reads the account, "found in the Infirmary a refuge from the harsh world which ruthlessly cast them aside. In a few years the convalescent home had turned itself into a home

for aged men and women, who previously had found shelter in one of the wards of St. Catherine's Hospital."

Ultimately the Infirmary was taken over by the Diocese and became Our Lady of Consolation Home for the Aged. The change was made necessary by the gradual decline of Most Holy Trinity Parish, from which no less than fourteen other parishes had separated.

Folk Epigrams

THE predilection of people of the German tongue for epigrammatic inscriptions, which they were accustomed to paint or chisel on houses, furniture, pottery, tombstones, and what not, has resulted in the writing of many a quaint verse by men of emigrant stock also in our country. The writer of the History of Assumption Parish, Mattese, Mo., published on the occasion of its centennial, records one such example, the inscription on the tombstone of Fr. Remigius Gebhardt, who served the parish almost from the day of his ordination, the 9th of December, 1849, to that of his early death from cholera, on June 27, 1852.

The present pastor, Fr. Frederick J. Schlattmann, author of the History, relates the following circumstances pertaining to the tombstone, "erected to the memory of Fr. Gebhardt by his friends among the clergy and laity. It was dedicated on the 27th of June, 1853, the first anniversary of his death." The monument, which still stands erect in God's Acre at Mattese Creek, bears the following, still legible inscription:

„Wo meine Pfarrgemeinde
Zur grossen Himmelfahrt
Die Toten aufbewahrt,
Hier ruht auch mein Gebein,
Dum soll auch ihres Hirten Leich
In ihrer Mitte sein." R.I.P.

The author of the centennial chronicle has made the following translation, which well conveys the thought expressed in the original:

"Where my Parish
Lays away the dead
To await the great
Assumption into heaven,
There also lie my remains.
I lived for them alone,
Therefore, the body of the shepherd
Shall remain in their midst."

Book Reviews and Notes

Received for Review

- Fiederling, Sr. M. Imtrudis, O.S.F. Adolf Kolping and The Kolping Society of the United States. Cath. Kolping Soc. of A., Chicago, 1942. P. c., 71 p.
- Ellis, John Tracy. Cardinal Consalvi and Anglo-Papal Relations, 1814-1824. Cath. Univ. of America Press, Wash., D. C., 1942. Cloth, 202 p. Price \$2:50.
- Caron, M. Maximilien. L'organisation corporative au service de la démocratie. Ecole Sociale Populaire, Montreal, 1942. P. c., 32 p. Price: 15 sous.
- Chamberlain, Jos. P. International Organization. International Conciliation, No. 385. Carnegie Endowm. f. Internat. Peace, N. Y., 1942, p. c., 96 p. Price 5 cts.
- The Development of Soviet Foreign Policy in Europe, 1917-1942. A Selection of Documents. By Max M. Laserson. International Conciliation, No. 386. Carnegie Endowm. f. Internat. Peace, N. Y., 1943, p. c., 95 p. Price 5 cts.
- Hennrich, Kilian J., O.F.M., Cap. The Better Life. The True Meaning of Tertiariism. Jos. F. Wagner, Inc., N. Y., 1942. Cloth, 326 p. Price \$2.50.
- Scapular Instructions. Scapular Press, Sea Isle City, N. J., 1942, p. c., 28 p. Price 10 cts.
- Clinchy, Everett R. The Growth of Good Will. Nat'l Conf. of Christians and Jews, N. Y., n. d., p. c., 64 p. Price 10 cts.
- DeHuff, Elizabeth Willis. Say the Bells of Old Missions. Legends of Old New Mexico Churches. B. Herder Book Co., St. Louis, 1942. Cloth, 168 p. Price \$1.75.
- Mueller, Dr. Franz H. Economic Aspects of Industrial Decentralization. Aquin Papers: No. 8. College of St. Thomas, St. Paul, 1942, p. c., 92 p. Price 25 cts.

Reviews

- Goldstein, David, LL.D. Letters Hebrew-Catholic to Mr. Isaacs. St. Paul, Minn., Radio Replies Press. Pp. x, 298. Price \$2.

THE gifts of heaven are without regret, and so we may rightly assume that the eye of God still fondly rests on the people which in a special manner He has chosen as His own and on which he lavished the most abundant and unique favors. Since there is no vindictiveness in the Heavenly Father, it would moreover follow that the afflictions visited on the unfortunate race can have no other purpose than to restore it to its proper place in the economy of the new dispensation. This blessed consummation shall come about when Israel is freed from the fatal astigmatism which prevented it from recognizing the Messiah. To hasten this day Dr. Goldstein makes an ardent plea to his one time fellow-religionists.

The keynote of the letters is that Judaism naturally leads to Christianity because the Jewish covenant was essentially provisional and preparatory. The Jew who embraces the Christian faith is not untrue to his religion but acts in harmony with its spirit. Only in conversion to the Church can Israel find the remedy for the void which tortures all sincere Jews since Judaism has been emptied of all significant elements for it possesses neither a temple nor a sacrifice nor a priesthood; it has

even abandoned the hope of the Messiah which once was the core of the Jewish belief. The arguments of the author are convincing and ought to bear fruit. Every line in the book breathes genuine charity for his erring brothers whom he wishes to save from their tragic and pathetic lot. While he cannot help saying unpalatable truths, he sets them forth in a way that they will not hurt but heal.

Catholics can learn much from this volume for by a sympathetic and understanding attitude toward the children of Israel they can speed the happy day of their rehabilitation. Anti-Semitism is a double curse as it brings misery to the persecuted race and poisons the minds of Christians.

When the author speaks of Christianity as full-blossomed Judaism this must be understood not in the sense of an internal evolution but in that of an external progressive revelation.

C. BRUEHL, Ph.D.

A Letter from Lisieux. Translation and Commentary by John Mathias Haffert. The Scapular Press, Sea Isle, N. J. Price \$1.75.

"A Letter from Lisieux" is a sketch of the Life of Sister Mary of the Sacred Heart, eldest sister of Saint Therese of the Child Jesus. Those familiar with the life of the Little Flower will recall how Mrs. Martin died when the saint was very young. She had four older sisters, all of whom became nuns. Marie Louise, the eldest, also Godmother of the saint, became their mother and the comfort of their father for several years. But the call of God was insistent and when Therese was nine Marie Louise became Sister Mary of the Sacred Heart in the Carmel. Pauline, next in age, had preceded Marie Louise into the convent and was known as Sister Agnes of Jesus. She was to be spiritual Mother to both Marie and Therese for many years, and it is she at the request of her superior who has written a "Letter from Lisieux." Sister Mary of the Sacred Heart lived to be eighty, and spent fifty-three years in the Carmel. She died in February, 1940.

This letter is truly a touching document. There is enough detail from the life of Sister Mary to reconstruct the marvellous part she played in the lives of the little Martins and very specially in the early years of the Little Flower, at home and then throughout of the Saint's entire religious life in the Carmel. She it was who so clearly discerned the qualities of sainthood in her Godchild and fostered them. And upon the "little way" of Saint Therese she fashioned her own. Mother Agnes incorporates many sayings of Sister Mary. All of these, while written for other reasons, emphatically reveal the spirit of self-sacrifice and self-effacement as the center of her spirituality. God had permitted her to know bitter sorrow in the protracted illness of her father, but He also vouchsafed her a foretaste of heaven in the canonization of her little sister Therese.

Besides giving us the translation and commentary, Mr. Haffert has added a chapter to show the intimate relation between the spirituality of Carmel and Our Lady of the Scapular Promise. In doing this he has eloquently proclaimed Mary's part in the spiritual formation of these lilies of Carmel.

W. J. O'SHAUGHNESSY, S.J.
St. Marys, Kan.

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Central Bureau of the Central Verein

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tion.

No. 88, An Outstanding Wartime Convention

SEVENTEEN years ago the Catholic Central Verein
of America and the National Catholic Women's
Union assembled in Springfield, Ill., for their annual
convention. There was much that was unusual about that
gathering. It was a convention dedicated to the cause
of international peace and was attended by numerous
European prelates, including the distinguished Cardinal
Faulhaber.

And now, 17 years later, the two organizations have
met once again in this community in annual convention.
The 1943 assembly was a wartime convention, but it
looked to the day when peace will again be restored, a
peace of justice and equity and charity.

Just as in 1926 there was much that was unusual
about this year's meeting. For one thing, it was a fore-
shortened assembly, inasmuch as one full day had been
eliminated from the customary program. Moreover, the
number of public meetings was restricted to two, in ad-
dition to the pontifical Mass. And finally, the entire
convention was built around the exceptional "Declara-
tion on Peace and Reconstruction." Too much can-
not be said about the declaration, which gives formula-
tion to the principles that must be recognized if a good
peace is to be made and if problems of reconstruction
of the social order are to be solved. The document is
a lengthy statement divided into five sections: Dignity
of a Human Person, The Supremacy of Law, The Law
of Nations, The Will to Peace, and Reconstruction of
the Social Order. It was presented by Most Rev. Aloisius J. Muench, D.S.Sc., Bishop of Fargo, N. D., honor-
ary chairman of the CV Committee on Social Action,
and a member of the Bishops' Committee on the Pope's
Peace Points. The address of presentation, delivered by
Bishop Muench at Sunday afternoon's civic forum, was
broadcast over a local radio station.

The declaration is much more than a statement of
principles, it is an orderly analysis of present conditions,
and a theoretical and practical summary of what must be
undertaken if we are to reach our goal, an enduring
peace. Guide posts are set up, conditions laid down, and
methods indicated as to the manner of achieving the
objective. It is impossible in a few short lines either
to summarize the document's contents or to emphasize
sufficiently its importance. Some idea of how impor-
tant the convention regarded the declaration may be
gained from the fact that the delegates voted to adopt
only a handful of resolutions, preferring to center at-
tention on the declaration, the first post-war pronounce-
ment of this kind to be issued by a Catholic organiza-
tion. The brief resolution on the declaration itself re-
fers to it as "a document of historic importance . . .
a program of study and discussion for the ensuing
months." The hope is expressed that "it will help our
members to give proper direction to plans that good
men everywhere are formulating in these hours of grave
crisis with a view to the making and keeping of a just
peace. We urge our members to give the declaration
the widest possible circulation, especially by getting it
into the hands of men who exercise a potent influence
on public opinion."

The convention was honored by the presence of Most
Rev. Samuel A. Stritch, Archbishop of Chicago, Episco-
pal Protector of the NCWU and chairman of the
Bishops' Committee on the Pope's Peace Points. Arch-
bishop Stritch delivered an inspirational sermon at the
pontifical Mass celebrated Sunday, and addressed the
civic forum that afternoon.

Both organizations are deeply indebted to Most Rev.
James A. Griffin, Bishop of Springfield, for persevering
in sponsoring the convention at a time when other

groups were cancelling their meetings, and for collaborating with the local and national officials. Not only did Bishop Griffin pontificate at the Mass which opened the convention, he also addressed the civic forum and presided at the closing exercises. The local committee, directed by Mr. Will H. Hellhake and Miss Anne Stelte, were particularly fortunate to have Fr. John S. Brockmeier, spiritual director of the CWU of Illinois, to serve as convention co-ordinator at the request of Bishop Griffin.

Always of outstanding interest and importance, the Apostolic Blessing was received from His Holiness, Pope Pius XII, in a special letter addressed to both the CV and NCWU by Most Rev. A. G. Cicognani, Apostolic Delegate. "I am indeed pleased to inform you," His Excellency wrote, "that on the occasion of the eighty-eighth annual convention of the Catholic Central Verein of America, and the twenty-seventh annual convention of the National Catholic Women's Union, our Most Holy Father, Pope Pius XII, has graciously deigned to impart to the members of these organizations his special Apostolic Benediction. I trust that this blessing will be a source of inspiration and encouragement for the years which lie ahead."

There was some doubt in the minds of both the local committee and the national officers regarding the size of the convention. It was feared that perhaps some untoward happening might compel the cancellation of the event at the last minute. Nothing of this kind transpired, however, and what was at first planned as a skeleton-convention developed into an excellent, well attended assembly. The number of delegates was somewhat in the neighborhood of 300.

Especially appreciated was the presence of several members of the hierarchy. Besides Archbishop Stritch, Bishop Griffin and Bishop Muench, the prelates in attendance were Most Reverend Bishops Joseph H. Schlarmann, Peoria, Ill.; William D. O'Brien, Auxiliary Bishop of Chicago; Sidney M. Metzger, El Paso, Tex.; and John J. Boylan, Rockford, Ill.

No social features of any kind were conducted. On Saturday afternoon the delegates visited Lincoln's tomb for a brief service. All meetings were held in the Knights of Columbus building and meals were served in the gymnasium throughout the convention.

Combined Features

The initial joint meeting was the opening session on Sunday morning when the local committee officials welcomed the delegates to Springfield. The responses were made in the latters' name by President William H. Siefen and Mrs. Mary Filser Lohr. After the various convention committees had received their appointments, the delegates, visitors and local residents assembled in front of the K of C building preparatory to marching to the Cathedral of the Immaculate Conception.

The Mass, celebrated in the cathedral by Bishop Griffin, began at 11:15. The greater part was broadcast over a local radio station, including the sermon by Archbishop Stritch. The preacher cited the accomplishments of the CV, remarking: "All through the years it has warned men of the dangers in the skies above them and on the horizons about them. Today as we meet in this convention, we should pay a tribute of thanks

to these pioneers who in the long-ago saw the coming of the social crisis in which we find ourselves and manfully sought to avert it . . . Where in our Annals is there a finer patriotism and stauncher devotion to our free institutions than is told in the story of this organization?" His concluding words are freighted with meaning: "Nothing that you will do for a great Christian social renaissance will be of avail unless it is the pious expression of deep spiritual life within you. May God bless your deliberations in this convention!"

In referring specifically to our organization in his introduction, Archbishop Stritch commented: "Many years ago, in the year 1855, a group of far-seeing, devoted Catholic leaders set up the Catholic Central Verein of America, which today is opening its 88th annual convention . . . They were not blind to the injustices of the day, and they dared to face them with courageous hearts."

The communication from Archbishop Cicognani was read at the Mass and the papal blessing imparted to all present.

The civic forum, conducted in the K of C auditorium, began with the welcome of Mayor John W. Kapp at precisely three o'clock in the afternoon, inasmuch as the first part of the program, until four o'clock, was broadcast. Also for this reason Bishop Muench delivered the first address, the reading and explanation of the Declaration on Peace and Reconstruction. He was followed by Bishop Griffin who officially welcomed the large crowd to the Diocese of Springfield. The third speaker, Mr. Bernard E. Lutz, of the Central Bureau, outlined "The CV's Message Since 1855," reviewing the stand the organization has taken on major problems since its inception and explaining why the CV, judging by past accomplishments, has every right to issue a declaration on peace and reconstruction, as the oldest Catholic organization of its kind in the country. The concluding address, by Archbishop Stritch, emphasized anew the principles contained in the declaration and pointed to the duties of Catholics to work for peace and especially to plan assiduously for the coming order of society.

Sunday evening's program was unusual in that it combined the reading of the annual messages of the national presidents, including that of Fr. Edward A. Bruemmer, second vice-president of the CV and director of the youth movement, with the presentation of the annual report of the Central Bureau by Director F. P. Kenkel.

Mr. Siefen in his message referred to the gravity of present conditions, in some instances assigning their causes, the military welfare work of the organization, the presentation of the plaque by the CV and NCWU in the trophy room at Arlington National Cemetery last May, the question of increasing membership, credit unions, affiliations by national fraternal insurance societies, Life and Sustaining members and in memoriam.

Mrs. Mary Filser Lohr, president of the NCWU, renewed the federation's pledge of loyalty to the Holy Father and referred to the youth movement, mission activities, the maternity guild, the elevation of Fr. Anthony T. Strauss, spiritual director, to the rank of papal chamberlain, the Central Bureau, the accomplishments of the local convention committee and in memoriam.

Fr. Bruemmer analyzed the progress of the youth

movement during the year, explaining that by far the greater number of its members are now in the armed services.

Mr. Kenkel's report dwelled largely with the increasing activities of the Central Bureau and the need of funds to continue these projects. Particular emphasis was placed on the military welfare program of the Bureau and the way in which it is appreciated by those assisted, the helps extended to chaplains, the augmented scope of other endeavors, assistance to prisoners of war, increased operating costs coupled with decreased income, and similar matters.

Monday's program included only one joint meeting, the youth clinic conducted in the evening. Miss Marie Bruemmer, of Springfield, explained and appraised the "High School Victory Corps," while Mr. Lutz showed how to "Help Our Armed Forces." The meeting was enlivened by an open forum and discussion period presided over by Fr. Bruemmer. Special guest of honor was Bishop Metzger who encouraged the young people to continue their efforts and congratulated the organizations for assisting members of the armed forces.

On Tuesday afternoon the delegates assembled for the closing joint session. Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota, formally installed the newly elected officers, while Bishop Griffin delivered the final address.

Business Sessions

Outstanding among all the business matters to come before the convention was the report of the constitution committee. The members of this committee held several meetings prior to the convention, completing their report. The constitution, altered considerably in form, eliminating many sections, was read and adopted, sometimes with modifications, by the delegates.

Also of interest was the meeting held Monday evening at which the CV Insurance Research Committee presented its final report. Plans were announced for the formation of a central agency to assist benevolent societies, while the committee was elevated to the status of a permanent standing committee under the chairmanship of Mr. Frank Schwaller and Mr. Joseph Grundle, both of Wisconsin. Mr. Grundle, of the Catholic Family Protective Life Assurance Society, renewed the offer of this firm to provide actuarial service to any CV benevolent society free of charge and to reinsure the assets of such groups.

More than average interest was paid to the reports of the various State Branches, two of which, Illinois and Pennsylvania, are celebrating their golden jubilees this year. The accounts disclosed that for the most part the sections are holding their own, where they are not actually advancing.

NCWU Meetings

The customary mass meeting sponsored by the women's organization was cancelled this year because of lack of time. Actually, only one quasi-public gathering was conducted, viz., the maternity guild conference Monday afternoon, presided over by Fr. Joseph J. Schagemann, C.Ss.R., of Annapolis, Md., originator of the plan. His address was titled "Catholic Action in the Maternity Guild Apostolate: Principles and Practices." Officers

of the various guilds read reports of their activities covering the past year.

There was a representative attendance on Saturday evening at the opening of the charity aid and mission exhibit. The committee was particularly fortunate to have the exhibit in the auditorium where more people viewed it than in other years, when, for example, it was placed in out-of-the-way rooms. Principal speaker at the meeting was Rt. Rev. Msgr. David L. Scully, diocesan director of the Society for the Propagation of the Faith, who discoursed on the problems of "Missions in War Time."

No separate sessions were conducted on Sunday and it was not until Monday morning that they were resumed. At the opening delegates' meeting Msgr. Strauss delivered the keynote address, "For Our Altars and Our Homes." Sessions of this kind were held throughout Monday and on Tuesday morning.

Convention Notes

Repeated references were made by the speakers and even by the delegates to the motto and its significance. Excerpted from the allocation of Pope Pius XII on June 2nd of the present year, it reads: "We confidently hope that the wholesome part which constitutes the leaven of harmony in every nation . . . will not hesitate at the propitious moment to exert all powers of their zeal and will, to bring back life from the ruins of hatred and to promote the future of a new world . . ."

On the opening day of the convention, Saturday, the CU of Illinois conducted its golden jubilee convention. A detailed report of the assembly will appear in the October issue of *SJR*.

Mr. William H. Siefen, of New Haven, Conn., was re-elected president for the coming year. Other officers are Mr. Joseph B. Engelmeier, Quincy, Ill., first vice-president; Mr. Will H. Hellhake, Springfield, third vice-president; Mrs. Mary Filser Lohr, president, NCWU, fourth vice-president; Mr. Albert A. Dobie, New Haven, Conn., general secretary; Mr. August Springob, Milwaukee, recording secretary; Mr. John Suellentrop, Colwich, Kan., treasurer; Joseph Schaukowitch, Sr., Pueblo, marshal; Mr. Ernst A. Winkelmann, St. Louis, the trustee from Missouri; Dr. A. W. Miller, Indianapolis, and Mr. Charles Gerhard, Philadelphia, trustees.

Fr. Edward A. Bruemmer tendered his resignation as second vice-president and director of the youth movement. The action was necessitated by the press of other duties and circumstances. The office will remain vacant, for the time being at least.

The NCWU re-elected Mrs. Mary Filser Lohr, of New York City, as president. She will be assisted by Mrs. Rose Rohman, St. Louis, first vice-president; Fr. Victor T. Suren, Clayton, Mo., second vice-president and director of the NCWU youth movement; Mrs. Theresa M. Prem, St. Cloud, Minn., third vice-president; Mr. F. P. Kenkel, St. Louis, fourth vice-president; Miss Amalia Otzenberger, St. Louis, secretary; Mrs. Amelia Pfeiffer, San Antonio, financial secretary; Miss Sophie L. Juenemann, St. Paul, treasurer.

The extent of the press publicity granted the convention was far in excess of that of other years, a fact due chiefly to the efforts of Fr. John S. Brockmeier, editor of the *Western Catholic* edition of *Our Sunday Visitor*, diocesan newspaper, and an experienced reporter. Particularly gratifying was the amount of publicity granted the Declaration on Peace and Reconstruction by the different news services of the country, especially the Associated Press, the International News Service and the United Press.

The Declaration will soon be made available in printed form. It will be published in the next several weeks by the Central Bureau.

Because of the lengthy declaration only four other resolutions were adopted, on the Holy Father, Our Country, urging the reading and studying of the declaration, and the proposed federalization of education. The women adopted pronouncements on the Holy Father, an Act of Consecration to the Immaculate Heart of Mary, juvenile delinquency, dress reform, the missions, divorce, dangers to private schools, the menace of race prejudice, Catholic young womanhood's opportunity, and divinely planned parenthood.

The radio broadcast of the Mass and the civic forum represented greater radio publicity than is usually accorded CV conventions.

Included among the delegates was a larger number of priests than had at first been expected. Largest number of visiting clergy were from St. Louis.

In line with the Central Verein's custom, a Peter's Pence offering will be made to the Holy Father soon. The president announced that about \$1000 were available to send to the Apostolic Delegate for this intention.

The Committee on Social Action conducted four instead of the customary three meetings in advance of the convention. The committee submitted its report to the executive board on Saturday evening. Present for the sessions of the group were Honorary Chairman Most Rev. Aloisius J. Muench, Chairman Joseph Matt, Secretary Philip H. Donnelly, Rochester, N. Y.; and the following members: Msgr. Strauss, St. Charles, Mo.; Fr. C. F. Moosmann, Munhall, Pa.; Fr. Rudolph B. Schuler, St. Louis; Mr. Siefen; Mr. F. Wm. Heckenkamp, Quincy, Ill.; Mr. John P. Pfeiffer, San Antonio; Mr. August Springob, Milwaukee; and Mr. Kenkel. Only Dr. Nicholas Dietz, now serving with the armed forces in North Africa, was absent.

The executive committee conducted two meetings in advance of the convention and one at its close.

It was announced at the convention that the Catholic Family Protective Life Assurance Society, with headquarters in Milwaukee, has joined the Central Verein as a national member. The organization has a membership of about 15,700.

All religious services were conducted in the Cathedral of the Immaculate Conception, of which Very Rev. Msgr. John B. Franz is rector. Fr. B. Hilgenberg, spiritual director of the CU of Illinois, celebrated high Mass for deceased members on Monday, while Msgr. Strauss celebrated the high Mass of thanksgiving on Tuesday.

The decision regarding the time and place of next year's meeting was left in the hands of the executive committee.

The Central Bureau provided copies of the new free leaflet, "Pius XII on Conjugal Fidelity," together with copies of its Annual Report and "Leader of An Alert Youth Group." Officers of the Catholic Knights of St. George, of Pittsburgh, distributed copies of a 16-page leaflet, "The Catholic Central Verein: Its Tradition and Achievements." This is the sermon delivered by Fr. Anthony L. Ostheimer at the Mass of the golden jubilee convention of the CV of Pennsylvania, in Allentown July 25th.

RESOLUTIONS

Adopted by

The Catholic Central Verein of America at its 88th Annual Convention, Springfield, Ill., Aug. 21-24, 1943.

Declaration on Peace and Reconstruction

It is a document of vital importance emanated from the 88th convention of the Catholic Central Verein of America: the officially adopted "Declaration on Peace and Reconstruction," based on the teachings of the Sovereign Pontiffs. In a definite manner the declaration formulates the principles which must be accorded recognition if a good peace is to be attained and if the problems of reconstruction of the social order are to find a happy solution.

Instead of the traditional set of resolutions customarily adopted by the organization's annual convention, the Declaration on the momentous problems of the present and the near future is to serve as a program of study and discussion for the ensuing months. At the same time the convention wishes to express the sincere desire and earnest hope that the Declaration will help our members to give proper direction to plans that good men everywhere are formulating in these times of grave crisis, with the intention of aiding in the making and keeping of a just peace.

We furthermore urge our members to grant the Declaration the widest possible distribution and especially to provide that it reach those who may exercise a potent influence on public opinion.

The Holy Father, Our Supreme Teacher

The Catholic Central Verein of America again assures the Holy Father, Pope Pius XII, our supreme teacher in all matters of faith and morals, of its unflinching loyalty and filial devotion.

Errors are rampant as seldom before in history. A pernicious secularism seeks to exclude every religious and moral concept from public as well as from private

life. False philosophies have invaded every field of human thought and activity, usually under the pretense of freedom and progress, endeavoring the while to impose on society the tenets of materialism and naturalism. Human pride has appreciably undermined authority with the result that revolt, cynicism, disbelief and chaotic thinking are rapidly increasing.

In these turbulent times we fix our eyes confidently on the Rock of Peter and intently hearken to the voice of Christ's Vicar enunciating, unperturbed by the storms raging over the world, the unchangeable truths and principles which will save mankind from plunging into the abyss.

We are profoundly grateful to the Holy Father for his untiring efforts to alleviate the sufferings that have flowed from the war. Since the earliest days of the present struggle Pope Pius XII has, in a way unparalleled in history, aided the war's innocent victims—the women and children and the aged—including especially the victims of bombed cities. Moreover, his efforts to assist prisoners of war in all countries have won the heartfelt gratitude of men and women, Catholic and non-Catholic, throughout the world. Similarly, we cannot forget the numerous kindnesses he has extended to our own soldiers in foreign fields. Accordingly, we herewith pledge ourselves to do everything in our power to support these outstanding charitable activities.

Our Country

The Catholic Central Verein of America, assembled in its 88th annual convention in Springfield, Illinois, in full accord with the principles that have guided its activities throughout its history, again enunciates its devotion and loyalty to God and country.

We hold that love of God and faithful submission to His commandments constitute the only sound foundation of true and persevering patriotism, and of the spirit of unselfish sacrifice so necessary in these trying times. To an equal extent will these factors hold true in the days ahead when an order beneficial to all nations and all strata of society must rise from ruin and devastation.

We pledge unswerving allegiance to the flag and constitution of our country, and will continue to help prosecute the war to a successful conclusion with all the means in our power. To Divine Providence we pray that after the present strife the world will witness the realization of the immortal words spoken by the great Lincoln at Gettysburg: "that government of the people, by the people, for the people shall not perish from the earth." We look forward confidently to the day of a social order in which, in accordance with the momentous declaration of President Roosevelt, the spirit of Christ will rule men and nations.

In the meanwhile, as regards our present obligations we make our own the words of Archbishop Samuel A. Stritch, contained in his sermon, preached at the Pontifical Mass which opened the convention, that "nobody among us has any doubts as regards our duty of supporting patriotically and generously our war effort. Indeed, our enthusiasm in giving this support is the greater because we believe the victory of our arms will open the opportunity for the establishment of a good peace, in which the truths we love will be enshrined. But remember, we have a grave duty, and that duty is

to help the peacemakers find the framework for a good peace, in what the Christian Gospel has given to our culture."

Federalization of Education

Serious minded men and women are becoming apprehensive as the State intrudes more and more into spheres of life heretofore reserved to private initiative. Nowhere is this trend better illustrated than in the case of the nation's schools. For a number of years a variety of federal-aid-to-education bills have been introduced in the Congress. The most objectionable of these is now before the members of our national legislature.

The current proposal would grant 300 million dollars annually to the nation's public schools. Two-thirds of this sum would be used for teachers' subsidies, but not in relation to need or present salary. The distribution would be based exclusively on the number of children attending the schools in the various States. Thus, according to the *Bulletin* of the Friends of the Public Schools, teachers in New York—said to have a present State treasury surplus of some 95 million dollars—who now receive an average salary of \$2591.00 a year, would be given an additional \$17,480,000. Distribution of the remaining 100 million dollars would be based on estimated income and financial need of the different States. The commissioner of education would have very great powers in the disposing of these monies.

There is serious danger in thus tending to centralize educational control in a federal bureau. Local control of education is a time-honored method of conducting our school systems. And it has become almost an axiom that the Federal Government will only reluctantly yield any control once granted it.

As Catholics and Americans, and as taxpayers, we oppose this bill as a grave menace to Democracy's self-governing local units which have always controlled local education.

Moreover, we object to the proposed measure on the ground that it is a breach through which a form of national socialism may enter and encroach on American life. We oppose it also because public monies are to be used as a gigantic bribe tendered vested interests in public office. And we oppose it because it discriminates against the schools established by Catholic parents in accord with rights of conscience and of the constitutional law of our country.

A similar situation exists at the present time in England where the men and women who object to what the London *Catholic Times* has aptly called the "State aims at dominating the life of youth" are attempting to block the passage of a bill that would raise the board of education to a State department and place it in "a position of absolute power over child and youth life." The bill, the *Times* adds, "savors of the very totalitarianism that our men are giving their lives to obliterate." We should imitate the attitude of our English brethren in this regard.

"Totalitarian" control over education by the Federal Government in our country is not the solution of the problem. The Government should not be asked or expected to provide for every last need of every commonwealth or community. It was not for this purpose the Federal Government was instituted.

High Praise

THE Central Verein and its affiliated branches have at all times enjoyed the favor and friendship of the Hierarchy. This perhaps more than any other factor is responsible for the continuance of the organization as an effective social action agency.

A particularly generous tribute was recently paid one of our sections, the Catholic League of Wisconsin, by Most Rev. Moses E. Kiley, Archbishop of Milwaukee. "Your charitable activities have been recognized and appreciated," His Excellency declared. "Your championing the cause of the oppressed is a praiseworthy endeavor. Your attempts to reform society, and your Social Action program in many fields deserve to be commended. What I admire in your organization is the tenacity with which it has held to fundamental principles. It has never swerved one iota from the teaching of the Savior, and it has labored indefatigably for the welfare of the nation and the individual in particular. Your staunch support of Holy Mother Church has merited the recognition now being accorded you."

Certainly every member of the Wisconsin Branch, and every member of the CV throughout the country, should take this and similar endorsements on the part of distinguished members of the Hierarchy as something in the nature of a challenge, if not actually a command, to continue their endeavors in the same spirit which has governed them heretofore, and to intensify their efforts for God, Church and country.

Golden Jubilee Convention

WHEN the CV of Pennsylvania failed to meet in annual convention last year, doubt was expressed that any further assembly would be held by the Branch for the duration of the war. Officers of the federation, however, perceiving the need of a convention, were determined this year would not pass without some sort of meeting. They were impelled too by the fact that 1943 marks the golden jubilee of the formation of the Branch.

Through the good offices of Rt. Rev. Msgr. Leo G. Fink, V.F., pastor of Sacred Heart Parish, Allentown, a somewhat abbreviated convention was held in that parish on July 25-26. The organization was particularly fortunate to receive the invitation from Msgr. Fink, inasmuch as Allentown is the birthplace of the section.

In these times the publication of a souvenir history is more of an accomplishment than ordinarily, but that is what the local committee, under the direction of Msgr. Fink and Mr. F. X. Ehrlicher, produced. The 52-page, gold-covered program is attractively arranged. For the first time in some years a brief history of the Branch is included.

Although there was an executive meeting on Saturday evening, the convention proper did not get under way until Sunday. On that day public and delegate events of far-reaching importance were conducted in a period of 15 hours. These began with the welcoming meeting, followed by the pontifical high Mass celebrated in Rockne Hall by Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta and formerly Auxiliary

Bishop of Philadelphia. Rev. Anthony L. Ostheimer, of Philadelphia, preached the sermon, congratulating the Branch for having adhered closely to the ideals of its founders. At the close of the Mass Bishop O'Hara likewise extended his congratulations, citing particularly the organization's efforts in behalf of the parochial school; he mentioned that in the same parish Dennis Cardinal Dougherty 19 years ago (at the national CV convention of 1924 in Allentown) had also called attention to this beneficent work of the CV.

Sunday afternoon's business meeting was given over to a consideration of the needs and activities of the Central Bureau. Discussion leader on this occasion was national President William H. Siefen. The delegates agreed that a campaign to support the Bureau will be one of the cardinal undertakings of the coming year. State Branch President F. William Kersting read his annual message at this session.

In the evening the mass meeting was conducted in the auditorium dedicated to the late Msgr. Masson, former pastor of Sacred Heart Parish. Fr. Charles P. Bruehl, of St. Charles Seminary, Overbrook, delivered the principal address, on "International Post-War Reconstruction," pointing out that the most important thing in the post-war era will be the spirit in which the titanic task of reconstruction is approached. Col. Vincent Carroll, judge, Philadelphia Court of Common Pleas, delivered the second address, on "National Post-War Reconstruction," while Mr. Ehrlicher spoke briefly.

Included among those who addressed Monday's meetings was Fr. Andrew P. Brown, of Philadelphia, who discussed ways of attracting high school students to the work of the CV.

Some nine resolutions were adopted, pledging loyalty to the Holy Father, opposing the weakening of divorce laws as evidenced by the recent Supreme Court decision leveling individual States' barriers to divorce, opposing racial prejudice, defining what constitutes legitimate nationalism and patriotism, advocating freedom of education, objecting to the indiscriminate employment of women in industry where not necessary, considering ways to foster morality, and analyzing the problem of juvenile delinquency.

Mr. Kersting, of Pittsburgh, was re-elected president, to be assisted by John P. Malthaner, Erie, first vice-president; F. X. Ehrlicher, Allentown, second vice-president; John Wiesler, Jr., Philadelphia, financial and corresponding secretary; and Philip F. Kleinhans, Philadelphia, recording secretary. Fr. Joseph F. May, of Miller Heights, consented to continue as spiritual director.

In recent years the library of a certain monastery, founded not so long ago, has participated in the Bureau's apostolate of books. Writing to us on May 14th, one of the Fathers states:

"Yesterday I unpacked the books you have sent us. God reward you for them! They are a real enrichment of our library. Kleutgen's 'Philosophie der Vorzeit' took the first prize. Our professor of philosophy had been hunting for it for a long time. Others filled out our collection (or yours from previous shipments!)."

Forty-Fifth Convention of Texas Branch

SHORTLY before the Cath. State League of Texas assembled in Seguin on August 10-11, Most Rev. Robert E. Lucey, Archbishop of San Antonio, addressed a special letter of welcome and blessing to the organization, also to the women's section and the Cath. Life Insurance Union of Texas: "We are happy to welcome the members of the League to our Archdiocese and we are certain that the good people of Seguin will offer to the delegates all possible co-operation and hospitality. The things that the Catholic State League stands for today are the things that are most needed by our country. During 45 years of honorable service to the Church and to our Fatherland the Catholic State League has stood for the indissolubility of the marriage bond, constructive family life, the rearing of children in the fear and love of God, devotion to the ideals of Democracy, and patriotism toward our great country which is now fighting a battle for survival in a world that has largely neglected God and now attacks human freedom and the foundations of Democracy . . . May God bless all the members and may the great work which you are carrying on merit His kindly benediction."

Spurred on by this remarkable letter the 250 delegates conducted a splendid convention, assisted by Rt. Rev. Abbot Edward Burgert, O.S.B., several monsignori and about 30 priests. The first day was devoted largely to meetings of the insurance section, as is the custom, with a dinner honoring past presidents held in the evening. Very Rev. Dean F. X. Wolf, of Fredericksburg, celebrated the convention Mass on the second day, with Fr. Thomas A. Coleman preaching the sermon. Following a general meeting of all the delegates, separate sessions took place.

Special feature of the convention was the Catholic Day program in the afternoon, addressed by the president of Our Lady of the Lake College, San Antonio, Dr. John L. McMahon; Chaplain E. H. Behrmann, of Randolph Field, and Mr. Frank C. Gittinger, of San Antonio. Dr. McMahon, having quoted from the letter addressed to the Central Verein in 1919 by Cardinal Gasparri, in the name of the late Benedict XV, explained the principles of internationalism in the light of the present Holy Father's five-point peace program. Fr. Behrmann discussed the spiritual needs of the men in service and his own ministrations to the men in his care. Mr. Gittinger recounted the history of the State League and commented on the work of Catholics in behalf of peace. Solemn Benediction concluded the afternoon's program in St. James' Church, whose pastor is Fr. Bruno Hubertus, host to the convention.

Eight resolutions were adopted, pledging allegiance to flag and country, and to the Holy Father, thanking Archbishop Lucey for his gracious communication, urging a serious study of the race question in Texas, demanding the redistricting of the State on the basis of the 1940 census (concerning this problem see *Social Justice Review*, April, 1942, p. 17), expressed the hope of an early peace based on justice and charity, and repeating the organization's insistence upon sound Christian education, especially in institutions of higher learning. Mr. Gittinger was elected president for the coming

year, to be aided by Walter Albrecht, San Antonio, secretary, and Joseph Steinle, of Dunlay, treasurer. Very Rev. Dean Jacob Lenzen, of Castroville, host to the 1944 convention, will serve as spiritual director.

Disregarded Chapter of the War

A PHILOSOPHER must be the Brother who, having labored in a colony on the coast of West Africa for years, was transported to Jamaica with other German missionaries there to be interned. In a letter addressed to us he says:

"I heard from my old mission that building material is expensive, and that only the most necessary buildings are put up. This is a kind of consolation for me; I would be more or less idle were I still in Africa, because new construction work is out of the question. Here I can study and learn."

The Bureau has been able to furnish the Brother, a builder and architect, a few books on engineering, copies of the *American Builder*, etc., etc.

A native of India, and at the present time rector of a scholasticate, Fr. Diego Joseph, O.M.I., for years our friend, expresses the wish the war should end soon in order that he could be relieved of the burdens which "are rather too great for a man of my age and capacity." In explanation of the reason why he is still kept in harness, he writes us:

"No missionaries now come to us from Europe, and some of our priests have died or gone to replace the priests (Italian or German) interned in camps. Hence, and also on account of the political situation, we need more Indian priests, while, unfortunately, resources are extremely limited. But we have at the present time twenty-five boys in the minor and eighteen young men in the major seminary. This year, or rather in December last, there were three newly ordained priests added to our number, and we were able to send three young men to the major seminary in January."

While even an occasional bit of information of this kind saddens one's heart, what must our Holy Father experience, who receives extensive reports from all parts of the world of the great harm that is being done by the war to mission work? And the end is not yet in sight!

Jubilee

PASTOR of St. Michael's Parish, Milwaukee, one of Wisconsin's largest parishes, Rt. Rev. Msgr. Sebastian Bernard marked the golden jubilee of his ordination with special services on July 11th. Most Rev. Moses E. Kiley, Archbishop of Milwaukee, and Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and former assistant to Msgr. Bernard, were present for the solemn Mass celebrated by the jubilarian, as were many priests. Bishop Muench preached the sermon.

Msgr. Bernard was born near Calvary, Fond du Lac County, Wis., on February 28, 1871, and studied for the priesthood in St. Francis Seminary. He was ordained by the late Archbishop S. G. Messmer, of Milwaukee, at that time Bishop of Green Bay. The young priest served as assistant at St. Michael's and then as pastor

in Lomira and Johnsburg, before his transfer to St. Michael's as pastor.

The accounts of the jubilee celebration mention a fact of surpassing interest: the parish has a total of 18 societies and confraternities organized for the people.

Mr. Mohr Named Knight of St. Gregory

DESIGNATION of Mr. Michael Mohr, of Colwich, Kan., trustee of the CV and former president of the CV of Kansas, as a Knight of St. Gregory was announced on August 1st by Most Rev. Christian H. Winkelmann, Bishop of Wichita. This spring Mr. Mohr was awarded the coveted Catholic Action medal conferred each year by the Sacred Heart Junior College in Wichita. Mr. Mohr, 73 years old, has been a resident of Kansas for the past 51 years, having been a farmer all this time.

Three other Kansas laymen received similar appointments, including Judge William D. Jochems, of Wichita, widely known jurist of the State. He has attended several State Branch conventions and on a few occasions delivered the principal address at the mass meeting of these assemblies.

Necrology

IN a quiet way Fr. Peter Winkelmann, of Gloversville, N. Y., served the CV of New York in many ways, as an associate member and a member of the executive board, where his counsel was sought at all times by his fellow officers. Death halted Fr. Winkelmann's life of service on July 17th following a brief illness. Parishioners crowded St. Francis de Sales Church for the funeral service, presided over by Most Rev. Edmund F. Gibbons, Bishop of Albany, who imparted final absolution.

The deceased was born at Mürsbach, Bavaria, on July 22, 1874. After seventeen years on his family's farm the young man came to our country, taking up his residence in Stratford, N. Y. He studied at night for two years, and then enrolled in St. Jerome's College at Kitchener, Ontario, graduating in 1903. Fr. Winkelmann continued his studies at Innsbruck University in the Tyrol, and was ordained on July 26, 1906, by the Bishop of Brixen. The following year he returned to the United States, serving in Dolgeville and Schenectady until his appointment in 1917 to the pastorate of St. Francis de Sales Parish in Gloversville.

Fr. Winkelmann, a sustaining member of the CV, was widely known for his interest in the problems of Catholic workingmen and his efforts to expose the fallacies of Socialism and Communism.

Only recently were we informed of the death of Mr. Alois J. Werdein, of Buffalo, N. Y., on May 4th. The past president of the New York State Branch of the CV and for many years assistant general secretary, the deceased was likewise secretary of the Buffalo federation and of his local Holy Name Society, that of St. Mary of Sorrows Parish.

One of Mr. Werdein's last acts was the completion of the proceedings of the New York Branch convention held in Buffalo last September.

District Units

THE loose, irreligious home life characteristic of America today was contrasted with the "fine home life of the founders of our country" by Rt. Rev. Msgr. B. S. A. Stolte at the August 2nd meeting of the St. Louis and County District League, conducted in his parish hall, that of Our Lady of Sorrows. Even non-Catholics in pioneer days, the speaker declared, maintained a spiritual atmosphere in their homes. "But in our day that spirit is lacking even in many Catholic homes . . . Religious homes will not result from meetings but from good example."

Reports were offered regarding the forthcoming State Branch and national conventions, and the League's discussion club which has been meeting regularly for well over a year. At the present time the club's members are engaged in studying subjects for resolutions at the State Branch convention.

The success enjoyed by the Volksverein, the CV federation of Philadelphia, with its program of motion pictures, continues. Latest of these films, in sound and technicolor, "By Air to Alaska" and "By Air to South America," were exhibited in crowded halls. The showing of the first was publicized through the school children in parishes where the federation has affiliations. Not only the parents, but the children as well, were on hand for the entertainment. Two socials have recently been conducted by the organization in behalf of two priests in neighboring areas whose congregations are in great need.

Books, Books, Books

THE requests for books addressed to the Central Bureau are so numerous and pressing as to be embarrassing. The rector of St. Mary's College at Kurseong, India, Rev. Fr. De Letter, S.J., has written us:

"We are in need of books to promote the ecclesiastical education of our future missionaries. We need books on Theology and Philosophy: biblical, dogmatic, moral, pastoral, ascetical theology, hagiography, canon law, liturgy, catechetics, sociology, ecclesiastical history, etc., etc. Sets of periodicals, for the past years, as f. i., the *Ecclesiastical Review*, from its beginning up to 1935, or of the *Homiletic and Pastoral Review* or other current periodicals of interest for priests would be most useful."

Many similar requests are received for books; in addition the Central Bureau carries on its list some twenty libraries in various parts of the mission world which look to America for such substantial food of the mind as that referred to.

"I can assure you," thus writes Fr. Bernard Huss, R. M.M., from Mariazell Institution, So. Africa, "that I still study carefully every number of your magazine and constantly draw new inspiration from it." The author of this statement is one of the foremost promoters of the welfare of the natives in the Union of So. Africa, who has labored for years in a cause which has for its motto: "Better Homes, Better Hearts, Better Fields."

A Noble Activity

WITH the endorsement of Archbishop Thomas J. Walsh, of Newark, and the other Bishops of New Jersey, the Catholic Central Society, our affiliate in that State, has undertaken an extensive campaign to assist prisoners of war. A first lot of books mailed to chaplains of various camps at the latter's special request brought many expressions of sincere appreciation. Some idea of how far-reaching the program is may be gained from the announcement by President Charles P. Kraft, of Irvington, that the week of August 8th some 400 books were being sent to each of a number of chaplains, the consignments including 150 hymn books. The books were collected from parishes throughout the State.

The committee in charge of the activity closely scrutinizes all books contributed; no book that is shabby is forwarded to any camp. Books dealing even in part with politics or similar controversial subjects are eliminated from the shipments.

Typical of the responses received is the following note addressed to Mr. Kraft by a chaplain in a midwestern State. "The proffered aid is not only keenly appreciated," he wrote, "but most heartening, and will perceptibly enhance the good I am striving to accomplish . . . Please extend my personal sincere gratitude to all concerned in this admirable display of charity."

Miscellany

A LAST-MINUTE change in the locale of the annual convention of the CU and CWU of Arkansas, scheduled for September 5-6, has been announced by the officers. Originally planned for Morrison Bluff, it is to be conducted in Morrilton. The women's group celebrates the silver jubilee of its founding this year. Other Labor Day conventions are those of California, in San Francisco, and New York, in Elmira.

Word has likewise been received that the CV and CWU of Kansas will hold their annual assemblies in Colwich on September 14th. The Missouri Branches will meet in Our Lady of Sorrows Parish, St. Louis, on September 19-21.

So well did the *Unterstützungsverein* (benevolent society) serve its purpose that for a long time priests in German parishes considered such an organization an indispensable adjunct of a parish. It is not, therefore, astonishing that an account of the history of St. Aloysius Benevolent Society of St. Louis should state:

"At the call of the pastor, Fr. F. G. Holweck, who advocated the organization of a Benevolent Society in St. Aloysius Parish, twenty men met on March 3, 1893, and, having deliberated the proposition, decided to organize under the patronage of St. Aloysius. The first regular meeting was held on Sunday, March 5th, and all meetings since have been conducted on the first Sunday of each month."

The organization enjoyed a normal growth; in June, 1893, Mr. Henry J. Spaunhorst, President of the CC V of A, addressed the meeting and congratulated the members on the progress their society had made in so

short a time. In the following month Mr. John J. Ganahl, President of the Catholic Union of Missouri, urged the officers and members of St. Aloysius Benevolent Society to affiliate their organization with the Union, a year old at that time. A subsequent meeting acted favorably on the recommendation. The names of three of the charter members are still carried on the Society's roster. They are B. Luebke, Hy. Risse and Hy. Sondermann.

The golden jubilee of the organization was observed with a high mass and a well attended civic celebration in the afternoon of the same day.

Preparatory to the convention of the Cath. State League of Texas, conducted Aug. 10-11 in Seguin, Fr. Joseph Wahlen, M.S.F., wrote a brief "History of the Catholic Day," a pioneering activity of the Central Verein. The Catholic Day has for many years been the most important feature also of the annual meetings of the Texas Branch.

Of outstanding value is the author's comment (the article appeared in the July issue of *The Catholic Layman*, organ of the Branch) regarding the purpose of these Days. The Catholic Day sought to promote the parochial school and later defend the Catholic position against such anti-Catholic groups as the APA, the People's Party and the Farmer's Alliance. "After the turn of the century the Catholic Day took up the cause of the Federation of Catholic Societies . . . And when in 1906-07 the socialistic agitation was again rampant the Catholic Day and the Central Verein added another leaf of glory to its laurels by again bringing before the public the Catholic principles of the social question. It was then that the first agency of Catholic social thought and action was established in the Central Bureau of the Central Verein."

Reports are still reaching the editors of *SJR* commenting on the spirited, even at times heated, meetings that characterized the one-day convention of the CV of Connecticut in June. And an addenda to our account of the assembly, published in the July-August issue, we note that the burse committee announced collections to date of some \$1000. The burse is intended to assist a seminarian in the diocesan seminary, i. e., a member of one of the parishes where the Branch has an affiliation.

Another business of the convention was the consideration of the constitutional changes proposed. The delegates acted favorably on the suggestion whereby local secretaries are asked to submit a list of delegates and their addresses immediately after their first meeting, the whole to be forwarded to the State Branch secretary.

In the small way possible to us under present circumstances the Bureau tries to comply with the request of chaplains for articles other than the two pamphlets published for distribution to the men in the Army and Navy. The following communication expresses the appreciation of one of the chaplains aided by us:

"Your prompt response to my appeal for pamphlets and religious articles deserves a very large vote of thanks from the Catholic soldiers at Ft. Miles. They

have shown their appreciation by receiving and using these articles, and I know that their religion will be greatly helped. They are very eager for pious articles and your organization has filled a real need here."

With so many young men being inducted into the service monthly, demands of this kind will increase rather than diminish. Hence we hope our members may generously assist our efforts to distribute literature and rosaries among the men in service.

To aid members afflicted by illness was one of the noble purposes to which the very first benevolent society, organized among German Catholics in our country over a hundred years ago, aspired.

Unfortunately there is no record available of the total amount of sickness insurance the benevolent societies affiliated with the CV since 1855 have paid to their members in the course of time. Only occasionally does one obtain a glimpse of figures which reveal the extent of this particular charity. Thus St. Anthony Benevolent Society, of St. Anthony Parish, St. Louis, paid to 49 of its members visited by illness during the last fiscal year of the organization \$2,514.15. Certainly, a worth while contribution to the welfare of individual members and society at large.

Early this spring we received word from the late Mr. Alois J. Werdein, secretary of the CV Federation in Buffalo and assistant secretary of the CV of New York, that the local St. Anthony's Society had been disbanded on the eve of its sixtieth anniversary. The officers expressed their willingness to donate the organization's beautiful banner to any other St. Anthony's society belonging to the CV.

We wrote to a number of such societies (there are eight of them associated with the CV), informing them of the Buffalo group's offer. The secretary of the St. Anthony Society in Harper, Tex., responded by saying that his organization had no banner and that it would welcome the emblem of its Buffalo namesake.

It is curious to note that one of the letters written by Mr. Werdein concerning the transfer was addressed to us on May 4th, the very day of his death.

We have with us still members of the Old Guard, men who helped develop the spirit for which the CV and certain of its branches are known.

A reader of *SJR* since 1920, Mr. Henry G. Meyer, of Minnesota, recently renewed his subscription, informing us at the time that he and his wife were about to commemorate the fifty-fourth anniversary of their wedding day! Members of this type feel that they are part and parcel of a patriarchal unit, to which they owe allegiance for life. It is this has imparted to the CV a certain strength lacking in other organizations. It is a duty of the present generation to foster this concept and the spirit that sustains it.

The following unsolicited opinion has Mother Anna Dengel, M.D., founder of the Medical Mission Sisters, for its author: "*Social Justice Review* is one of the few magazines I read almost from cover to cover."

One of our Life Members, the Hon. William George Bruce, K.S.G., of Milwaukee, recently completed his eighty-seventh year. A native of that city he has seen, the *Milwaukee Sentinel* stated in an article, published on July 4th, "his personal history interwoven with that of the city for a longer period than any other Milwaukeean." Above the reproduction of a charcoal portrait of Mr. Bruce, by John A. Neilson, distinguished local artist, the *Sentinel* placed the inscription: "Dean of Civic Leaders."

Thanks to the postal service and its faithful performance of duty, packages of periodicals sent by the Bureau to such distant parts of the world as India and Africa continue to reach their destination. Thus Rev. John Beirle, S.C.J., writing from St. Joseph's Institute, Aliwal North, So. Africa, informs us:

"Your beautiful *Christian Family* magazines have arrived safely. They are received with joy, because the Fathers, Brothers, and St. Joseph's boys all like them so well. Here, in a largely non-Catholic environment, we rarely come across illustrated Catholic periodicals; therefore we are always eager to receive what you send us."

Added to this statement is the request for some other magazines, to be addressed to the rector of St. Joseph's Institute: "He would be delighted to give such magazines to his 70 boys, most of them apprentices, learning a trade. In their free time and Sundays they enjoy reading, particularly the *Messenger of the Sacred Heart*."

It is a pleasant thought that it is possible to engage in efforts of this kind undisturbed by the war.

Evidently in acknowledgment of the splendid work of the Catholic Truth Society, of England, two prisoners of war and a resident in war-ridden China have become Life Members during the past year. Nor have the terrible raids suffered by the gallant Island of Malta prevented members of the Society, residents of that rock, from renewing their subscriptions. They have done so "unfailingly," it is reported in *Catholic Truth*.

In addition, requests for particular films from the CTS Catholic Film Library and for glass lantern slides for the same island have reached London. "Which calls for greater wonderment," asks the Society's official publication, "the unflinching character of the people, or the task of the British Navy in seeing that letters and parcels are delivered there?"

While contributing an additional two dollars to the price of one year's subscription to *SJR*, Mr. A. W. R., of Wilkes Barre, Pa., assures us the money was intended for the CB as an acknowledgment of its excellent efforts. "Also," he adds, "my sincerest appreciation for the Press Bulletins published by you, which I read in the *Nord-Amerika*."

A St. Louis pastor, who receives the CV Press Bulletin service and occasionally makes use of the articles in his Parish Messenger, sent us five dollars in acknowledgment with the remark: "I believe there is no charge for this service, but it has to be paid for somehow and I am glad to give you a lift."

DAS SOZIALE APOSTOLAT

CASPAR DECURTINS

ES war um das Jahr 1902, als ich, von der vierten Gymnasialklasse an der Klosterschule Engelberg O.S.B. heimgekehrt, während den Ferien am 1. Schweizerischen Katholikentag in Luzern teilnahm. Eben sitze ich — in der 2. Festversammlung — in der riesigen Festhalle, neben mir mein Präfekt P. Frowin Durrer; auf dem Podium hatten bereits alle die berühmten Redner gesprochen: Präsident Dr. med. Pestalozzi-Pfyffer, Dr. A. Gisler, später Weihbischof, ein Wunder klassischer Kanzelberedsamkeit. Dann Prof. Meyenberg, ein schweizerischer Lacordaire. Weiters Rechtsanwalt Dr. Feigenwinter, der später, im Schicksalsjahr 1918, so siegreich mit den Roten ins Gericht ging. Als Gast der Centrumsmann Dr. Groeber. Ferner Nationalrat Motta, der schon damals mit seiner feurigen Ansprache in Italienisch alles bezauberte und mitforttriss; sodann Nationalrat Oberst Bueler, ein unerschrockener Kämpfer, der mit Schneid über die unerträgliche Lage des hl. Vaters sprach. Und nun erschien Decurtins und hielt eine zwar kurze, aber geistvolle Schlussansprache, der hochgewachsene Bündner mit der Löwenmähne und mächtigem Schnurrbart. Das stürzte und sprudelte herunter wie ein reissender Felsenstrom über sommerliche Hänge, ciceronische Sätze, Geistesblitze begleitet von temperamentvollen Gesten. Ich verliess dicht hinter meinem berühmten Landsmann die Festhalle, um mir die Gestalt und den Kopf des glänzenden Redners möglichst tief einzuprägen. Am 2. Katholikentag in Fribourg sah und hörte ich ihn wieder. Dann auf einem kathol. Studentenfest im Wallis, wo ich im Schloss des Baron Stockalper in Brig mit Decurtins zu Tische sass. Am 3. Katholikentag vermisste ich ihn schmerzlich. Es war schon der Modernistenkampf ausgebrochen; man hatte Decurtins, den „Integralen“ von der Rednerliste gestrichen.

Decurtins Leben kann man in drei Abschnitte einteilen: Die Zeit seiner ersten Jugendtaten, Restauration der Abtei Disentis, Gründung der kathol. Universität Freiburg i. d. Schweiz, und sein Wirken als Arbeiterführer (ca. 1886-1906). Dann sein Riesenkampf gegen den Modernismus (1906-1912). Endlich seine zähe und gewaltige Verteidigung der konfessionellen Schule, ein heroischer Schulkampf, welcher kurz nach seinem Tode von seinem geistlichen Kampfgenossen Prof. Dr. Joseph Beck siegreich zu Ende geführt wurde.

Drei Jahre nach jenem 1. Katholikentage darf-

te ich in Fribourg — wie es so in kleinen katholischen Universitätsstädtchen der Brauch ist — wie zu Prof. Beck und andern, so auch zu Prof. Decurtins in ein herzliches, enges Verhältnis treten. Ich war nicht nur sein Schüler im sozialen und historischen Kolleg, sein engerer Bündner Landsmann, sondern stand ihm verwandtschaftlich ein wenig nahe. Seine Frau war nämlich Cousine meines Onkels, des Agrarpolitikers Johann Geronimi, und Decurtins einzigen Buben — leider früh gestorben — war mein Onkel und Pate, Nationalrat Dr. Schmid von Vals, Taufgötti. — Ich belegte nebst meinen juristischen Pflichtfächern auch das kulturhistorische Kolleg sowie die Seminarübungen des Professors Decurtins. Er hatte meist nur zwischen 7 und 15 Zuhörer, wovon aber fast alle später eine Rolle im öffentlichen Leben spielten; so der Univ. Professor Dr. Jakob Lorenz, Nationalrat Otto Walter, Redakteur Dr. Wick vom Luzerner „Vaterland“, Dr. Leo Cavelti vom „Fürstenländer“ (Decurtins erster Biograph!), der Benediktinerdichter und Maler Dr. P. Augustin Benziger, der Abt von Engelberg Dr. Leodegar Hunkeler und daneben auch manche Ausländer aus Oesterreich, Deutschland, Belgien, Italien und anderen Staaten. Die kleine treue Garde war dann auch oft in Decurtins' gastlicher Wohnung zum Essen geladen und dort je-weilen liebevoll betreut von seiner schlichten Gattin und den beiden allzeit freundlichen, aufgeweckten Töchtern Anna und Irene. Professor Decurtins dozierte bald über Karl Marx, Lassalle, Engels und die deutsche Arbeiterbewegung, dann über Baron Vogelsang und seine Lehren, über Owen und die englischen Trades Unions, über Thomas Morus und Campanella; über die Französische Revolution, die Girondisten, Robbespierre, Saints Juste, Mirabeau; über Tolstoi und die Russen etc. Im Seminar übernahm ich eine Arbeit über die Bartholomäusnacht und die angebliche Freudenbezeugung des damaligen Papstes. Merkwürdig kommt es mir heute vor, warum mich Decurtins in Freiburg nie auf einen grossen Mann, der damals doch die katholische Welt im Banne hielt, aufmerksam machte, auf den Dominikaner Albert Maria Weiss; ferner, dass er im Kolleg nie von den Versammlungen und den Männern der Union de Fribourg erzählte. Seine Lieblinge, die er immer wieder citierte, waren Baron Vogelsang und Philipp Anton Segesser (der geistvolle Luzerner Rechtsgelehrte und katholische Staatsmann). Mit mir sprach er über Staatsrat Python, über Lueger und Prinz Liechtenstein, über Pius X,

über de la Tour du Pin und den Grafen Oppersdorff, und über Bündner Politik und Politiker. Dagegen schickte er mich schon nach dem 2. Semester mit Empfehlungen an die noch dort lebenden Mitglieder der Union de Fribourg nach Wien, wo ich hauptsächlich der Empfehlung an Dr. Scheimpflug, Sophie von Görres (Enkelin des grossen Görres) und Dr. Kralik viel verdanke. In den grossen Sommerferien weilte Caspar mit seiner Familie in Truns, wo er aber nie müssig war, da bereits sein Kampf gegen die deutschen und schweizer Modernisten begonnen hatte. Nahe bei Truns ist das Dorf Disentis, wo Decurtins seine politische Tätigkeit mit einem schneidigen Streich eröffnet hatte. Er war, kaum fertig mit der Hochschule in Strassburg, von der Landsgemeinde in Disentis zum Mistral (Talamann) und Delegierten in den Grossen Rat (Chur) gewählt worden. Das uralte Kloster von Disentis, wo einst ein Kaiser Otto der Grosse, und andere Kaiser auf ihren Römerzügen zu Gäste waren und in der Reformations- oder vielmehr Gegenreformationszeit St. Karl Borromäus: Diese altehrwürdige Stiftung des heiligen Plazidus und Sigisbert war dem Verfall und Aussterben nahe. Da trat Decurtins im Parlament zu Chur für die Wiederaufrichtung des Klosters ein. Der edle Aristokrat Remigius Peterelli unterstützte ihn und, aus bündnerisch-historischen Gründen auch der protestantische Aristokrat und spätere Generalstabschef Sprecher von Bernegg. Decurtins lud aus andern Klöstern Ordensleute nach Bünden und so wurde das für die schweizerische Kultur so hochverdiente und wichtige Stift Disentis gerettet. (In Disentis ist heute auch die ungeheure Privatbibliothek Decurtins!)

In jenen Jahren, bevor Decurtins Professor wurde, widmete sich der so modern eingestellte Politiker mit Jugendfeuer der Arbeiterbewegung, und war bald im Komitee des „Schweizer Arbeiterbundes“, zusammen mit den Sozialisten Brandt, Greulich und andern. Er hielt an manchem Arbeitertag glänzende Reden, die trotz der katholischen Note das sozialistische Publikum mitfortrissen und es ein Mal sogar zur einstimmigen Annahme einer Huldigungsdepesche an Leo XIII zum Dank für sein Rundschreiben *Rerum Novarum* bewog! Als später jüngere Führer: Robert Grimm, Johannes Huber, Schneider, Nicole u. s. w. obenauf kamen mit ihrem revolutionären Getue und ihren kirchenfeindlichen Hetzereien, nahm Decurtins ostentativ seinen Austritt aus dem Arbeiterbund und einige Jahre darauf folgten auch die übrigen katholischen Freunde. Es spal-

tete sich die Arbeiterschaft konfessionell. Auf unserer Seite wurde der christlich-soziale Arbeiterbund, die christlichen Gewerkschaften und — was unserm Caspar Decurtins am meisten am Herzen lag — viele katholische Arbeitervereine ins Leben gerufen. Hier machten sich neben Canonicus Jung, Domherr Dr. Loretz, Pfarrer Scheiwiller (dem jetzigen St. Galler Bischof), Hochwürdigem Viktor Schwaller, besonders auch die Laien Dr. Ferdinand Baumberger, Dr. A. Hättenschwiler, Arbeitersekretär Zimmermann verdient, und in der christlichen Arbeiterpolitik die Nationalräte J. Scherrer, Dr. Duft und Chefredacteur Georg Baumberger sel.

(Schluss folgt)

DR. CARL FURGER

Anerkennung Kathol. Staats- und Wirtschaftslehrern.

DER an der Universität Bern in der Schweiz wirkende Professor der Nationalökonomie Marbach, Sozialdemokrat, widmet in seinem unlängst erschienenen Buche über eine „Theorie des Mittelstandes“ ein besonderes Kapitel dem hl. Thomas von Aquinas. Dabei gelangt er zu dem Schluss, die Beurteilung des Mittelstandsproblems hätte viel gewonnen und mancher Fehler unserer sozialen Politik hätte vermieden werden können, wenn man seine Schriften mehr gelesen und seine Lehren besser gekannt hätte. Dazu möchten wir bemerken, hiezulande war es fast einzig der Central Verein, der vom Mittelstand und dessen Bedeutung für die Gesellschaft sprach.

Auf eine weitere bedeutsame Anerkennung kathol. Lehre weisen die *Neuen Zürcher Nachrichten* in folgendem hin. „Bei der Behandlung des Flüchtlingsproblems im Nationalrat, bei welchem die Massnahmen des Bundesrates besonders auch von protestantischer kirchlicher Seite angegriffen wurden, berief sich Bundesrat von Steiger auf den heiligen Augustinus, der in seinem Gottesstaat gefordert habe, es dürften die Leiter des Staates nicht nur das Herz, sondern auch die Vernunft sprechen lassen.“

„Darin liegt eben die Stärke der katholischen Auffassungen von Staat und Wirtschaft,“ fügt dem das kathol. Tageblatt hinzu, „dass sie frei sind von jeglicher Einseitigkeit, dass sie aus jahrhundertelanger Erfahrung hervorgegangen und nicht bloss von Regungen des Augenblickes, von Zeitströmungen diktiert sind.“

So wahr das ist, so wenig wird es von manchen Katholiken beobachtet.

Aus der Bücherwelt.

Eugen Walter, Diener des neuen Bundes. Das Priestertum der katholischen Kirche. Herder, 1940. pp. X, 129. Price. 75 cents.

MIT diesem Büchlein über das Priestertum hat E. Walter seine Schriften über die Sakramente abgeschlossen. Grundgedanke der ganzen Serie war, die Herrlichkeit des Christen darzulegen. In der Taufe werden wir erstmalig dieser Herrlichkeit teilhaftig, denn durch sie werden wir von der nur natürlichen zu einer neuen, übernatürlichen Seinsebene emporgehoben. Die Firmung ist ein neuer Grad dieser Herrlichkeit, weil unser Christsein mit ihr seiner Vollendung entgegengeführt wird. Ist es doch gerade das Sakrament der Firmung, das uns ein Anrecht auf den stolzen Namen eines „Christen“ gibt. Auf diesen zwei grundlegenden Sakramenten bauen dann die andern auf. Sie sind Mittel, dieses Christsein in uns mehr und mehr zu verlebendigen, oder es wiederzugewinnen, wenn es verloren war.

Im Sakrament der Weihe nun erschliesst sich uns eine neue Herrlichkeit: Es vollendet unser Sein auf eine besondere Aufgabe hin. Der Mittelpunkt, um den sich im neuen Bund all unser religiöses Leben gruppiert, ist die hl. Eucharistie. Sie ist das Herz der Kirche und ihr Herzschlag zugleich. Die Feier aber des eucharistischen Kultus und die Darreichung der eucharistischen Speise ward dem Priester, dem Diener des neuen Bundes, übertragen. Sein Dienst ist, „Diener Christi und Ausspender der Geheimnisse Gottes“ zu sein (1. Kor. 4,1). Es ist etwas Grosses um diesen Dienst, der Gott geleistet wird und gleichzeitig dem Menschen hilft in dem, was ihm allein notwendig ist zum ewigen Heil. Es ist eine lastende Verantwortung, und doch auch eine heilige und beglückende Würde, Priester sein zu dürfen. Walters Darstellung, die sich eng anschliesst an Bibel und Tradition, ist ein klares Zeugnis von der Lehre der Kirche über dieses Sakrament, und von der Kraft und dem Leben, die sie aus ihm gewinnt. Die Ausführungen des Verfassers wenden sich vor allem an den Priester. Aber sie sind nicht weniger ein Aufruf auch an jeden katholischen Laien, hat doch am sakramentalen Priestertum jeder Getaufte in einem gewissen Sinne Anteil. Was der Verfasser im Anschluss an den ersten Petrusbrief über das allgemeine Priestertum der Laien sagt, gehört mit zum Schönsten, was je über dieses Thema geschrieben wurde.

GUSTAV VOSS, S.J.

Contributions for the Library

Documents and Manuscripts

REV. N. N., D. C.: (Wisbauer) Journal von meiner Abreise von Oberberg bis zur Ankunft in Milwaukee, vom 5. Juli bis 9. Oktober 1847. With copious notes by the donor, and translation into English of both.—MR. W. M. POHL, Minn.: Cartoons, political, social, war, etc., from the St. Paul Pioneer Press and St. Paul Dispatch from Jan. 1 to June 30, 1943, mounted and handbound in cloth by the donor.

Library of German-Americana

CARL SCHURZ MEMORIAL FOUNDATION, Phila.: Spindler, Geo. W., Ph.D. The Life of Karl Follen. A Study in German-American Cultural Relations. Chicago, 1917.—REV. J. M. BEIERSCHMIDT, C.Ss.R., N. Y.: Fehrenbach, Rev. C. G., C.Ss.R. Marriage in Wittenwiler's Ring. A Dissertation. Wash., D. C., 1941.—MR. A. B. SUESS, Ill.: Do. do. Rev. Pierre-Jean De Smet, S.J. "Apostle to the Indians." Belleville, Ill., 1943.—PROF. W. A. WILLIBRAND, Okla.: Do. do. Ernst Toller, Product of Two Revolutions. Norman, Okla., 1941.—REV. FROWIN KOERDT, O.S.B., Tex.: Arkansas im Lichte d. Wahrheit. Dargestellt nach d. Wirklichkeit als ein Staat, der dem Einwanderer u. Unternehmern aussergewöhnliche Vorteile bietet. St. Louis, 1903.—REV. M. G. HELMBACHER, Mo.: Martin, Rev. C. J. The Reverend Michael G. Helmbacher and Guardian Angel Parish, Oran, Mo. 1893-1943. April 28, May 2, 1943.—MR. VICTOR RIDDER, N. Y.: Wegweiser durch die deutschamerikanische Vereinswelt in N. Y., N. J., New England u. Grenzgebieten. Beilage zum Sonntagsblatt d. Staats-Zeitung u. Herold, N. Y. 9. Mai, 1943.—REV. ALBERT MUNTSCHE, S.J., Mo.: Do. do. Christianity's Message in the Hour of Sorrow. St. Louis, 1942.—MR. F. P. KENKEL, Mo.: Constitution d. Genossenschaft d. Marienschwestern zu St. Louis, Mo., 1905; Katzenberger, P. Kilian, O.F.M. The Book of Life. Transl. into English by a Father of the Province of the Most Holy Name, Paterson, N. J. St. Louis, 1905; Statuta Provincialia almae provinciae SS. Cordis Jesu, O.F.M., etc. St. Louis, 1881.—REV. F. J. SCHLATTMANN, Mo.: Do. do. A Century for God and Country: Assumption Parish, Matlese, Mo., 1843-1943. St. Louis, 1943.—MR. A. U. G. SPRINGOB, Wis.: Official Report of the Twenty-Eighth Convention of the Catholic League of Wisconsin (formerly Catholic Central Verein of Wis.), held at Milwaukee, Wis., May 28 to 30th, 1943.—MR. A. C. FLUSCHE, Tex.: Do. do. A Golden Jubilee History of St. Peter's Parish, Lindsay, Texas, 1891-1942. San Antonio, 1942.

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REV. J. M. BEIERSCHMIDT, C.Ss.R., N. Y.: Slingerland, W. H. A Child Welfare Symposium. N. Y., 1915; Wynne, Rev. John J. S.J. The Jesuit Martyrs of North America. A Lecture. n. d.; Don Bosco Centennial, 1841-1941. N. Y.; Year Book of the Franciscan Missionaries of Mary, 1943. No. Providence, R. I.—THE ROCKEFELLER FOUNDATION, N. Y.: Do. do. A Review for 1942. By Raymond B. Fosdick, Pres. N. Y., 1943.—CATH. WOMEN'S UNION, St. Boniface Parish, New Haven, Conn.: McHugh, Rev. J. A., O.P. Preparation for Marriage. N. Y., 1919; Fitchett, W. H. The Great Duke. In 2 vols. N. Y., 1911; Titterton, W. R. Me as a Model. N. Y., 1914; Winter, N. O. Mexico and Her People of Today. Boston, 1907, and other volumes.—MR. H. J. JACOBSMEYER, Mo.: Walsh, James J., M.D. Success in a New Era. Hoboken, 1919; Graham, John. Letters from A Self-Made Merchant To His Son. Boston 1905; Haskin, Frederic J. The American Government. N. Y., 1911, and others.—MR. J. N. JANTZ, Mich.: The Great Events in the History of the Catholic Church in the U. S. Illustr. Souv. Vol. of the Centennial Celebration and Catholic Congress, 1789-1889. 2. ed. Detroit, 1890.

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